THE

MODERN TRAVELLER.

A

POPULAR DESCRIPTION,

GEOGRAPHICAL, HISTORICAL, AND TOPOGRAPHICAL,

OF THE

VARIOUS COUNTRIES OF THE GLOBE.

SYRIA AND ASIA MINOR.

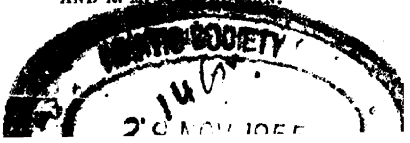
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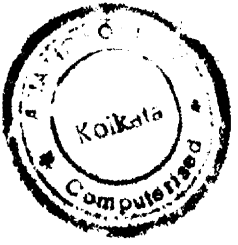
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CONTENTS

OF THE SECOND VOLUME.

SYRIA.

	PAGE
PALMYRA	1
DAMASCUS	37
THE HAOURAN	77
CONCLUSION	86

ASIA MINOR.

ANCIENT AND MODERN DIVISIONS	90
PRESENT STATE OF THE COUNTRY	93
GEOGRAPHICAL ASPECT	97
SMYRNA	100
EPHESUS	123
GHIUZEL-HISSAR (TRALLES)	143
LAODICEA	147
PHILADELPHIA	154
SARDIS	158
ROUTE TO SARDIS BY TYRIA	164
THYATIRA	173
PERGAMOS	174
HAIVALI	175
FROM HAIVALI TO MAGNESIA AND SMYRNA	194
FROM GHIUZEL-HISSAR TO ESKI-HISSAR IN CARIA	199
COAST OF CARIA	213
TELMESSUS	224

PAGE

ADALIA 249
COAST OF CILICIA 258
BAIAS 274
FROM BAIAS TO TARSUS 279
FROM CESAREA TO TARSUS 285
FROM TARSUS TO ICONIUM 294
FROM ICONIUM TO KELENDRI 301
FROM ICONIUM TO KUTAYA AND BROUSSA 311
FROM ADALIA TO SHUGHUT 321
FROM BULWUDUN TO CONSTANTINOPLE 324
NICE 329
NICOMEDIA 333
ANGORA 336
ACCOUNT OF CHAPWAN OGLU 343
CONSTANTINOPLE TO KASTAMOUNI 347
SITE OF TROY, TROAS, &c. 348
CONCLUSION 355

DIRECTIONS FOR PLACING THE PLATES.

VOL. I. *MAP of SYRIA* *to face the Title.*
HASSAN PASHA *to face page* 25

VOL. II. *RUINS of PALMYRA* *to face the Title.*
ARABIAN BANDITTI *to face page* 3
MAP of ASIA MINOR 91
VIEW of SMYRNA 100
TURKISH BURYING-GROUND 115
KARAMANIAN WAIWODE 222

THE

MODERN TRAVELLER,

ETC. ETC.

SYRIA.

PALMYRA.

LADY Hester Stanhope is reported to have paid five hundred pounds for leave to visit the ruins of Palmyra. Her liberality has procured for her among the Arabs, the title of *El Malaka*, or the queen: while others, we are told, favour her with the appellation of the Virgin Mary! * Our readers will have a better bargain: we shall transport them thither, as by the lamp of Aladdin, without the fatigue of a four days' journey across the burning Desert, nor demand any *beckshish* for our escort. The annexed view of the grand arch, at which the avenue of columns terminated, that led to the Temple of the Sun, — a portico upwards of 1,200 yards in length, — will convey some idea of the general effect of this magnificent city in the Desert, so as to enable them to fill up the outline of our description.

* Irby and Mangles, pp. 253, 275. Mr. Bankes paid 1,200 piastres; Captains Irby and Mangles, 600 piastres.

Captains Irby and Mangles, who visited Palmyra in 1818, crossed the Desert from Homs. Nineteen days were spent in previous negotiations with the Arabs, whose exorbitant demands fell, during that period, from 3,000 to 600 piastres. At length, they set forth with three camels and as many conductors; their whole baggage consisting of a sheep-skin coat, the woolly side inward, and the other side coloured red with ochre, and greased to keep out the rain.* This was but a sorry caravan, but it was deemed expedient to assume so humble an appearance, in order to hold out no temptation to either pilferers or plunderers.† They set out at one P.M., and travelled five hours, their guides singing nearly the whole time a favourite Arab song. On arriving at a Bedouin camp, the travellers scrupled at first to enter any of the tents; but, to their surprise, they were welcomed as *Frangi* by both men and women, and the latter, smiling, retired to their part of the tent, to prepare supper. The second day they proceeded at eight A.M., and marched till four, stopping at another Arab camp, where they were again well received. On the third day, they started at dawn.‡ The tract now assumed the appearance of a heath, covered with abundance of aromatic shrubs, with many dwarf trees, of which the country had hitherto been destitute, and occasionally the surface was diversified by hill and dale. The soil seemed exceedingly rich, but no water was to be seen, and every species of cultiva-

* Exod. xxv. 5.

† "All the accidents I have heard of in this country, have arisen from the temptation held out to the Arabs, by the appearance of much baggage or merchandise."—Dr. Howel's *Journal*, p. 184.

‡ It was the last week of January.

tion had ceased a few hours from Homs. When breakfast was to be thought of, one of the Arabs suddenly quitted the party, and darting forward, was soon out of sight: on coming up with him, the travellers found that he had collected brushwood, and made a blazing fire. Presently some butter was melted and sweetened with honey;* in this they dipped their bread; and what with the Arabs' voracious mode of eating, and these time-saving measures, the meal did not detain them ten minutes. The principal guide, armed with a rusty matchlock and *no powder*, affected to be very vigilant in reconnoitring from all the heights for robbers, although the party were travelling under the protection of their own chiefs, who commanded the whole country. There was, probably, some affectation in this; but hostile parties of Arabs not unfrequently cross each other's districts, and the Turks have, no doubt, good reasons for the dread in which they hold these banditti of the Desert. The first persons who visited Palmyra in modern times, were some English merchants from Aleppo, who, in attempting to reach the ruins, in 1678, were attacked and plundered by the Arabs, and obliged to return without accomplishing their design; but they were more successful in a second attempt, made thirteen years afterwards. Sheikh Ibrahim (Burckhardt) was also robbed and stripped in his first attempt. The annexed plate will give an idea of the imposing appearance which is made by these Arabian banditti, when first descried advancing towards a caravan.

It was about four P.M. on the third day, that the travellers reached the valley in which was stationed

* Isa. vii. 15.

the camp of the Sheikh under whose protection they were travelling. "As we approached," says Captain Mangles, "we beheld a very animated and busy scene. The girls were singing, and the children busied in running down the young partridges with dogs, as they were as yet able to fly only a short distance at a time.* Presently we heard a hue and cry from all quarters, and soon perceived a large wild boar, with his bristles erect, beset by all the dogs, and every one running eagerly to the pursuit. He was found behind one of the tents; they chased him all through the camp, and two Arabs on horseback, armed with spears, soon joined in the pursuit. The animal, however, kept both men and dogs at bay, and finally got off with only one wound. We now approached the Sheikh's tent, and found Mahannah with his two sons, Sheikhs Narsah and Hamed, together with about thirty Arab chiefs of various camps, seated round an immense fire. Sheikh Narsah was leaning on a camel's saddle, their customary cushion. He did not rise to receive us, although we afterwards observed that he and the whole circle rose whenever a strange sheikh arrived. We attributed this cool reception to the low estimation he held us in, in consequence of the unusually small sum we had paid for visiting Palmyra, and from the plainness of our dress and appearance. All the assembly kept a most profound silence while Narsah alone addressed us. Mahannah, his father, was a short, crooked-backed, mean-looking old man, between seventy and eighty years of age, dressed in a common sort of robe. His son, Narsah, to whom he had, in consequence of his age, resigned the reins of government, was a good-

* 1 Sam. xxvi. 20.

looking man about thirty years of age, with very dignified and engaging manners. He had the Koran open in his hand when we arrived, to give us, as we suppose, an idea of his learning. He was well dressed, with a red pelisse and an enormous white turban. We observed much whispering going forward between Narsah and every stranger that arrived; and all our guides were separately questioned respecting us. Narsah asked us, why the English wished so much to see Palmyra, and whether we were not going to search for gold? We told him, he should have half of any that we might find there. He questioned us about Bonaparte, and the occupation of France by the allied troops. I suspect that his knowledge of these matters proceeded from his correspondence with Lady Hester Stanhope. As the evening advanced, the Arab guests increased to the number of fifty, all giving way as new faces arrived. Their mode of saluting their chiefs, is by kissing each cheek; not the hand, as in Nubia. It appeared they had arrived only the day before. They are constantly shifting their quarters, in order to provide food for their numerous camels, sheep, and goats: the scarcity of water and the dryness of the pasturage prevents them from having cows and oxen. Some of the partridges which the children had caught, were now brought in: they roasted them on the fire, and part was given to us, Sheikh Hamed *throwing* a leg and a wing to each of us. They afterwards gave us some honey and butter mixed together, with bread to dip in it. Narsah desired one of his men to mix the two ingredients for us, as we were awkward at it: the Arab, having stirred up the mixture well with his fingers, shewed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it.

Both at sunset and at eight o'clock, the whole assembly were summoned to prayers; a man standing outside the tent, and calling them to their devotions in the same manner as is done from the minarets of the mosques. Each man rubbed his face over with sand, a heap of which was placed in front of the tent for that purpose, to serve as a substitute for water for their religious ablutions. We could not but admire the decorous solemnity with which they all joined in the Divine worship, standing in a row, and bowing down, and kissing the ground together.* An immense platter of roast mutton with *pillau* of rice, was then brought in for supper. The assembly fed apart, while a separate portion was brought for Narsah and us. We observed that the elderly men gave their half-gnawed bones to those around them; and were told, that they have a complimentary adage in favour of the practice. A black slave was perpetually pounding coffee from the moment we entered the tent till we went to sleep; and he began the same task the next morning at day-light. Late at night, Narsah began to address the whole circle of sheikhs, who, we found, had been convened in order that they might hear his request, that some portions of grazing land, called "the Cottons," might be delivered up to him. Being tired with the length of his discourse, we removed to a corner of the tent and fell asleep. We heard afterwards that his harangue lasted till three in the morning.

"On the following day, we wished to proceed, according to a promise which Narsah had given the preceding evening 'by his head,' to let us depart be-

* Gen. xxiv. 52. Nothing tends to impress the Moslems more unfavourably with regard to the religion of Christians, than their general neglect of morning and evening worship.

fore sunrise. But the chief did not make his appearance before ten o'clock, when, instead of letting us go, he desired us to follow him. Proceeding to a small vale contiguous to his tent, we found the Arabs assembling from all quarters, and following us in great numbers. We were quite at a loss to know the meaning of all this; presently, however, we came to a tent, and found an immense feast of rice and camel's flesh prepared for the whole assembly. We were conducted to a smaller tent apart, and had our share sent to us. We found the meat both savoury and tender, being part of the hump, which is considered as the best; there was little fat, and the grain was remarkably coarse: however, we made a hearty breakfast. The feast was conducted with much order and decorum. The sheikhs sat apart in a double row, with several immense platters placed at equal distances between them; and a rope line was drawn round, to keep the people from pressing in. Narsah was at the head of the row, with a small select circle, among whom we were called, after we had breakfasted, he having perceived us among the spectators. When the sheikhs had finished, the people were regaled with the remains. Portions were also distributed to the different tents of the camp, which consisted of about two hundred, for the women and children.* We believe that several camels were cooked, from the immense quantities of meat which we saw. This feast was, no doubt, intended to give weight to the proceedings of the preceding evening. About eleven we set out; our camels were changed for dromedaries of a heavy sort, which set off with us at full trot up hill and down dale, each of us having his Arab con-

* Esth. ix. 19; i. 9.

ductor mounted behind him. One of Narsah's men, who was called a guard, accompanied us, mounted on a white dromedary, decorated with tassels, and armed with another old matchlock gun. We found the pace of the animals, on level ground and up hill, easy enough; but, in descending, we were dreadfully jolted. We continued till four o'clock in the afternoon, and slept in an Arab tent as usual.

"At dawn (on the fifth day) we proceeded. Our new guard had endeavoured to make us start at midnight, but we would not submit to this, as the nights were very cold and frosty. We trotted this day at the same rate as the preceding, and were jolted and bruised almost beyond endurance. At two P.M. we arrived at the object of our wishes." *

Messrs. Wood and Dawkins, who travelled in 1751, crossed the Desert to Palmyra, from Hassia, a village four days' journey N. of Damascus, and the residence of an aga whose jurisdiction extends as far as Palmyra. It is on the great caravan road from Aleppo to Damascus, near Antilibanus, and at a few hours' distance from the Orontes. "We set out," they say, "from Hassia with an escort of the aga's best Arab horsemen, armed with guns and long pikes, and travelled in four hours to Sudud, through a barren plain scarcely affording a little browsing to antelopes, of which we saw a great number. Our course was a point to the S. of E. Sudud is a poor, small village, inhabited by Maronite Christians. Its houses are built of no better materials than mud dried in the sun. They cultivate as much ground about the village as is requisite for their bare subsistence, and make a good red wine.

* Travels in Egypt, &c., by the Hon. C. J. Irby and J. Mangles, pp. 262—7.

We bought a few manuscripts of their priest, and proceeded after dinner through the same sort of country, in a direction half a point more to the S., to a Turkish village called Howareen, three hours from Sudud. Howareen has the same appearance of poverty as Sudud: but we found a few ruins there, which shew it to have been formerly a more considerable place. A square tower with projecting battlements, looks like a work of three or four hundred years (ago); and two ruined churches may be of the same age, though part of the materials awkwardly employed in those buildings, are much older. In their walls are some Corinthian capitals and several large Attic bases of white marble. These and some other scattered fragments of antiquity which we saw here, have belonged to works of more expense and taste. We set out (on the next day) from Howareen, and in three hours arrived at Carietein, keeping the same direction. This village differs from the former only by being a little larger. It has also some broken pieces of marble, which belonged to ancient buildings, as some shafts of columns, a few Corinthian capitals, a Doric base, and two imperfect Greek inscriptions. It was thought proper we should stay here this day, as well to collect the rest of our escort, as to prepare our people and cattle for the fatigue of the remaining part of our journey, which, though we could not perform it in less time than twenty-four hours, could not be divided into stages, as there is no water in that part of the Desert. Our caravan was now increased to about 200 persons, and about the same number of beasts for carriage, consisting of an odd mixture of horses, camels, mules, and asses.....Our course from Carietein to Palmyra was a little to the E. of N. through a flat, sandy plain, without either tree or water the whole way, about

ten miles broad, and bounded to our right and left by a ridge of barren hills, which seemed to join about two miles before we arrived at Palmyra. In nine hours from Carietein we came to a ruined tower, on which we observed in two or three places the Maltese cross. Near it are the ruins of a very rich building, as appeared from a white marble door-case, the only part standing and not covered with sand. At midnight we stopped two hours for refreshment, and about noon (on the fourth day from Hassia) we arrived at the end of the plain, where the hills to our right and left seemed to meet. We found between those hills a vale, through which an aqueduct, now ruined, formerly conveyed water to Palmyra. In this vale, to our right and left, were several square towers of a considerable height, which, upon a nearer approach, we found were the sepulchres of the ancient Palmyrenes. We had scarcely passed these venerable monuments, when the hills opening discovered to us, all at once, the greatest quantity of ruins we had ever seen, all of white marble, and beyond them, towards the Euphrates, a flat waste as far as the eye could reach, without any object which shewed either life or motion. It is scarcely possible to imagine any thing more striking than this view. So great a number of Corinthian pillars, mixed with so little wall or solid building, afforded a most romantic variety of prospect."

Captain Mangles agrees in representing the first view of the ruins as most magnificent, although he was disappointed in the details. "On opening upon the ruins of Palmyra," he says, "as seen from the Valley of the Tombs, we were much struck with the picturesque effect of the whole, presenting altogether the most imposing sight of the kind we had ever seen. It was rendered doubly interesting by our having tra-

velled through a wilderness destitute of a single building, from which we suddenly opened upon these innumerable columns and other ruins, on a sandy plain on the skirts of the Desert. Their snow-white appearance, contrasted with the yellow sand, produced a very striking effect." Great, however, he proceeds to say, was their disappointment, when, on a minute examination, they found that there was not a single column, pediment, architrave, portal, frieze, or other architectural remnant worthy of admiration. None of the columns exceed forty feet in height, or four feet in diameter: those of the boasted avenue have little more than thirty feet of altitude: whereas the columns of Baalbec have nearly sixty feet in height, and seven in diameter, supporting a most rich and beautifully wrought epistylium of twenty feet more; and the pillars are constructed of only three pieces of stone, while the smallest columns at Palmyra are formed of six, seven, and even eight parts. In the centre of the avenue, however, are four granite columns, each of one single stone, about thirty feet high: one only is still standing. "Take any part of the ruins separately," says this traveller, "and they excite but little interest; and altogether, we judged the visit to Palmyra hardly worthy of the time, expense, anxiety, and fatiguing journey through the wilderness, which we had undergone to visit it. The projecting pedestals in the centre of the columns of the great avenue have a very unsightly appearance.* There is also a great sameness in the architecture, all the capitals being Corinthian, excepting those which surround the Temple of the Sun. These last were fluted, and, when deco-

* Yet, when these pedestals were surmounted by statues, the effect must have been extremely grand.

rated with their brazen Ionic capitals, were doubtless very handsome; but the latter being now deficient, the beauty of the edifice is entirely destroyed. The sculpture, as well of the capitals of the columns as of the other ornamental parts of the doorways and buildings, is very coarse and bad. The three arches at the end of the avenue,* so beautiful in the designs of Wood and Dawkins, are excessively insignificant: the decorated frieze is badly wrought, and even the devices are not striking. They are not to be compared to the common portals of Thebes, although the Egyptians were unacquainted with the arch. Every thing here is built of a very perishable stone: if it deserves the name of marble, it is very inferior even to that of Baalbec; and we are inclined to think, the ruins of the latter place are much more worthy the traveller's notice than those of Palmyra."†

If inferior, however, to Baalbec, and not to be compared to Thebes, it is only by comparison that these remains of ancient magnificence can be with any propriety thus slightly estimated; and when this traveller speaks of them as hardly repaying the toils and expense of the journey, it must be recollected that he was already satiated with the wonders of Egypt. Yet, taken as a *tout ensemble*, he admits that they are more remarkable by reason of their extent, (being nearly a mile and a half in length,) than any which he had met with; they have the advantage, too, of being less encumbered with modern fabrics than almost any ancient ruins. Exclusive of the Arab village of Tadmor, which occupies the peristyle court of the Temple of the Sun, and the Turkish burying-place, there are

* See Plate.

† Burckhardt expresses a similar opinion. See our account of Baalbec, vol. i. p. 212.

no obstructions whatever to the antiquities. The temple itself is disfigured, indeed, by modern works, but it is still a most majestic object. The square court which enclosed it, was 679 feet each way, and a double range of columns was continued all round the inside. In the middle of the vacant space, the temple presents another front of 47 feet by 124 in depth. Around it runs a peristyle of 140 columns, and, what is very extraordinary, the gate faces the setting, not the rising sun. The soffit of this gate, which is lying on the ground, presents a zodiac, the signs of which are the same as ours. On another soffit is a bird similar to that of Baalbec,* sculptured on a ground of stars. "It is a remark worthy the observation of historians," says M. Volney, "that the front of the portico has twelve pillars, like that of Baalbec; but, what artists will esteem still more curious, is, that these two fronts resemble the gallery of the Louvre, built by Perrault long before the existence of the drawings which made us acquainted with them: the only difference is, that the columns of the Louvre are double, whereas those of Baalbec and Palmyra are detached."†

Captain Mangles speaks of the tombs as very interesting, their construction being different from any thing he had seen: they consist of a number of square towers, three, four, and five stories high, not ornamented on the exterior, but adorned within, in many instances, with sculpture and fluted Corinthian pilasters. In one, the ceiling was ornamented, like that of the peristyle court of the Temple of the Sun at Baalbec, with the heads of different deities, and dis-

* See vol. i. p. 204. † Volney, tom. ii. p. 263.

posed in diamond-shaped divisions: the paint was still very perfect. The marble folding-doors of some of the grander tombs within the walls were still erect; they were carved in pannels, but ill executed. "The uncommon magnificence of their monuments for the dead," says Mr. Wood, "seems borrowed from Egypt, to which country they, of all people, come nearest in that sort of expense. Zenobia was originally of Egypt; she spoke their language perfectly well, and affected much to imitate in many things her ancestress Cleopatra. But, that they borrowed some of their customs from Egypt before her time, seems plain from a discovery we made, to our great surprise, of mummies in their sepulchral monuments. We had been in Egypt a few months before, and by comparing the linen, the manner of swathing, the balsam, and other parts of the mummies of that country with those of Palmyra, we found their methods of embalming exactly the same. The Arabs told us, there had been vast numbers of these mummies in all the sepulchres, but they had broken them up in hopes of finding treasure. They were tempted by the rewards we offered, to make strict search for an entire one, but in vain; which disappointed our hopes of seeing something curious in the sarcophagus, or perhaps of meeting with hieroglyphics. Among the fragments we carried off, is the hair of a female, plaited exactly in the manner commonly used by the Arabian women at this time. Thus we see that this people copied after great models in their manners, their virtues, and their vices. Their funeral customs were from Egypt, their luxury was Persian, and their letters and arts were from the Greeks. How much is it to be regretted that we do not know more of a country which has

left such monuments of its magnificence; where Zenobia was queen, and where Longinus was first minister!"*

With respect to Palmyra as well as Baalbec, history is almost entirely silent. Except what can be learned from the inscriptions, all our information respecting them amounts to little more than probable conjecture. "It is the natural and common fate of cities," remarks Mr. Wood, "to have their memory longer preserved than their ruins. Troy, Babylon, and Memphis are known only from books, while there is not a stone left to mark their situation. But here we have two instances of considerable towns outliving any account of them. Our curiosity about these places is raised by what we see, rather than by what we read; and Baalbec and Palmyra are in a great measure left to tell their own story. Shall we attribute this to the loss of books, or conclude that the ancients did not think those buildings so much worth notice as we do? If we can suppose the latter, it seems to justify our admiration of their works. Their silence about Baalbec, gives authority to what they say of Babylon; and the works of Palmyra, scarcely mentioned, become vouchers for those so much celebrated of Greece and Egypt."

That Palmyra† occupies the site of the Tadmor (or Thedmor) of the Scriptures, we learn from Josephus;‡

* It is not certain that Longinus was a Palmyrene, though he was probably a Syrian: "But which argues the most flourishing state of letters in a country, to have given birth to a great genius, or to have given him honour and support?"

† So the name is spelt in the inscriptions, though Pliny writes it Palmira, and Josephus Παλμυρα.

‡ Antiq., book viii. chap. 6. Tadmour, according to Josephus, signifies the same as Palmira, "the place of palm-trees."

and, in fact, it still retains among the Arabs its ancient name. The natives firmly believe, Mr. Wood informs us, that the existing ruins were the works of King Solomon; and they affect to point out his seraglio, his harem, the tomb of a favourite concubine, with several other particulars. "All these mighty things," say they, "Solyman Ebn Daoud (Solomon the son of David) did by the assistance of spirits." King Solomon is the Merlin of the East; and to the genii in his service, the Persians, as well as the Arabs, ascribe all the magnificent remains of ancient art. From the dates in the inscriptions, however, in which the era of Seleucus is observed, with the Macedonian names of the months, it appears that none of the existing monuments are earlier than the birth of Christ; nor is there any inscription so late as the destruction of the city by Aurelian, except one in Latin, which mentions Diocleſian. Two of the mausolea, which still remain tolerably entire, preserve on their fronts two very legible inscriptions. The one informs us, that Iamblicus, son of Mocimus, built that monument as a burial-place for himself and his family, in the year 314 (answering to A.D. 3): the other states, that it was built by Elabelus Manaius, in the year 414. (A.D. 103.) All the inscriptions are in a bad character; some are sepulchral, but they are mostly honorary. The names in the older inscriptions are all Palmyrene; those of a later date have Roman *prænomina*. "As to the age of those ruinous heaps," says Mr. Wood, "which belonged evidently to buildings of greater antiquity than those which are yet partly standing, it is difficult even to guess; but if we are allowed to form a judgement, by comparing their state with that of the monument of Iamblichus, we must conclude them extremely old; for that build-

ing, erected 1750 years ago," (Mr. Wood published in 1753,) "is the most perfect piece of antiquity I ever saw, having all its floors and stairs entire, though it consists of five stories. But those buildings which we saw and measured, seem neither to have been the works of Solomon, as some have thought, nor of any of the Seleucidæ, according to others; and but few of them, of any of the Roman emperors; but mostly of the Palmyrenes themselves, as we may conclude from their inscriptions. The monument erected by Iamblichus seems to be the oldest, and the work of Dioclesian the latest, taking in about 300 years between them. The other rich and expensive buildings were, no doubt, erected before the last of these dates, and probably after the first; perhaps about the time Elabelus built his monument. It is reasonable to suppose, that when private persons could erect monuments of such extraordinary magnificence merely for the use of their own family, about the same time of opulence, the community may have been equal to the vast expense of their public buildings. We are at a loss what to think about the repairs of Adrian: those of Aurelian were considerable and expensive." [Some singularities in the architecture of the Temple of the Sun, which, it is thought by Mr. Wood, could scarcely have entered into the original plan, are conjectured to be the work of this emperor.] "What remains there are of the wall, do not look unlike the work of Justinian, and may be the repairs mentioned by Procopius. The highest antiquity any thing else can claim, is the time of the Mamalukes."

"Upon the whole," continues Mr. Wood, "I think we may conclude, that as soon as the passage of the Desert was found out and practised, those plentiful and constant springs of Palmyra must have

30854 BODLEIAN SOCIETY

known;* and that, as soon as trade became the object of attention, such a situation must have been valuable, as necessary to the keeping up an intercourse between the Euphrates and the Mediterranean, being about twenty leagues from that river, and about fifty from Tyre and Sidon on the coast. This, no doubt, must have happened very soon, from the situation of this Desert, in the neighbourhood of the first civil societies we know any thing of; and we have positive authority, from the writings of Moses, for a very early intercourse between Padan-Aram, afterwards Mesopotamia, and the land of Canaan. The expeditious journey of Laban and Jacob from Haran to Mount Gilead, will admit of no other road than this through the Desert. As Laban may have used extraordinary diligence, and exerted himself in the pursuit, we shall not venture to say what he could have done in seven days;† but Jacob's journey will admit of a pretty exact calculation, nor could he easily have arrived at the nearest part of Mount Gilead, even through the Desert, in less than ten days, as he must have kept the common caravan pace observed by the present inhabitants; for he travelled with the same incumbrances of family, flocks, and, in short, all his substance, carrying his wives and children upon camels,‡ as the Arabs now do, who retain a surprising similitude of manners and customs to those of the patri-

* Josephus gives this as Solomon's reason for building here. Antiq., book viii.

† "And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the Mount Gilead." Gen. xxxi. 22.

‡ "Then Jacob arose and set his sons and his wives upon camels." Ibid. xxxi. 17.

archs, and much greater than is observable between any other ancient and modern people. How much the East India trade has enriched all the countries through which it passed, from Solomon to the present time, is evident from history. The immense riches of that prince, of the Ptolemies, and indeed of Palmyra, are to be accounted for from no other source. The grand passage for the India merchandise, before the Portuguese discovered that by the Cape of Good Hope, was, no doubt, by Egypt and the Red Sea. The cities Eziongeber, Rhinocolura, and Alexandria, were the different marts for this trade, as it passed through the hands of the Jews, Phœnicians, and Greeks. But there were formerly other channels less considerable, as there are to this day.* At whatever time we may

* Volney remarks, that the King of Jerusalem would never have directed his attention to so distant and isolated a station, without some powerful motive of interest; and this interest could be no other than that of an extensive commerce, of which it had already become the emporium; a commerce extending to India, and having the Persian Gulf as its principal focus. "Various facts," he adds, "concur in corroborating this opinion, and compel us, moreover, to recognise the Persian Gulf as the centre of the commerce of that Ophir, concerning which so many false hypotheses have been framed. Was it not, in fact, in this Gulf that the Tyrians carried on a flourishing trade from the earliest ages, and where they had settlements, of which the islands of Tyrus and Aradus remained the monuments? If Solomon sought the alliance of these Tyrians, if he stood in need of their pilots to steer his vessels, must not the object of the voyage have been the places which they already frequented, and to which they repaired from their ports of *Phœnicum oppidum*, on the Red Sea, and perhaps from Tor, in which name we seem to have preserved a trace of their own? Are not pearls, which were one of the principal articles of the commerce of Solomon, almost the exclusive produce of the coast of the Gulf between the isles of Tyrus and Aradus (now called Barhain) and Cape Masandoum? Have not peacocks, which were so much admired by the Jews, been always supposed natives of that province of Persia which adjoins the Gulf? Did

suppose that Palmyra became a passage for the commodities of India, it seems very reasonable to attribute their wealth to that trade, which must have flourished considerably before the birth of Christ; as we find by the inscriptions, that about that time they were rich and expensive; and Appian expressly calls them India merchants in Mark Antony's time. As ancient authors are entirely silent about this opulent and quiet period of their history, we are left to conclude that, entirely intent upon commerce, they interfered little in the quarrels of their neighbours. The Desert was in a great measure to Palmyra, what the sea is to Great Britain, both their riches and defence. The neglect of these advantages made them more conspicuous and less happy. We do not meet with any mention of this city in the Roman history, until Mark Antony's attempt to plunder it, which they escaped by removing their most valuable effects over the Euphrates, and defending the passage of the river by

they not procure their monkeys from Yemen, which was in their way, and where they still abound? Was not Yemen the country of Saba, or Sheba, the queen of which brought to the Jewish monarch frankincense and gold? And is not the country of the Sabeans celebrated by Strabo for producing great quantities of gold? Ophir has been sought for in India and in Africa; but is it not one of those twelve Arabian districts or tribes mentioned in the genealogical annals of the Hebrews? and ought it not, therefore, to be looked for in the vicinity of the countries they inhabit? In short, do we not distinctly perceive the name of Ophir in that of *Ofor*, a town of the district of Oman, on the pearl coast? There is no longer any gold in this country; but this is immaterial, since Strabo positively asserts that, in the time of the Seleucidæ, the inhabitants of Gerrha, on the road to Babylon, obtained from it a considerable quantity."—*Voyage en Syrie*, tom. ii. p. 269.

The Tadmor of Solomon is stated (by John of Antioch) to have been destroyed by Nebuchadnezzar, before he besieged Jerusalem.

their archers. The pretence he made use of, to give such conduct a colour of justice, was, that they did not observe a just neutrality between the Romans and the Parthians; but Appian says, his real motive was, to enrich his troops with the plunder of the Palmyrenes, who were merchants, and sold the commodities of India and Arabia to the Romans. Pliny has very happily collected in a few lines, the most striking circumstances with regard to this place, except that he takes no notice of the buildings. 'Palmyra is remarkable for situation, a rich soil, and pleasant streams; it is surrounded on all sides by a vast sandy desert, which totally separates it from the rest of the world, and has preserved its independence between the two great empires of Rome and Parthia, whose first care, when at war, is to engage it in their interest. It is distant from Seleucia ad Tigrim 337 miles, from the nearest part of the Mediterranean 203, and from Damascus 176.'* What soil remains is extremely rich. The hills and, no doubt, a great part of the Desert, were formerly covered with palm-trees. Abulfeda mentions the palm as well as fig-trees of Palmyra; and the merchants who went thither from Aleppo in 1691, take notice of several, though we could find but one left in the country.

"We hear nothing of this city in either Trajan's or Adrian's expeditions to the East, though they must have passed through it or near it. Stephanus, indeed, mentions Palmyra as being repaired by Adrian, and called from that, Adrianople. It seems odd that we should have no better authority for this, while that emperor has been so much complimented for less con-

* Pliny, Nat. Hist. lib. v. These distances Mr. Wood considers as "tolerably exact, though something too great."

siderable works in several parts of Greece. Palmyra is called, upon the coins of Caracalla, a Roman colony.* We find from the inscriptions, that they joined Alexander Severus in his expedition against the Persians. We do not meet with Palmyra again until the reign of Gallienus, when it makes a principal figure in the history of those times, and in a few years experienced the greatest vicissitudes of good and bad fortune. The facts relating to this interesting period are imperfectly and variously handed down to us, by Zosimus, Vopiscus, and Trebellius Pollio.

"The Roman affairs in the East had been for some time in a declining state, when Odenathus, a Palmyrene, made so proper a use of its situation between the two great rival empires of Rome and Persia, as to get the balance of power into his hands. It appears that he declared in favour of different interests, as alterations in the face of affairs made it necessary. The alliance which gained him most reputation, was with Gallienus. His courage, activity, and remarkable patience of fatigue, were the very opposite of the shameful negligence of that emperor; who seemed even pleased with the captivity of his father Valerian, prisoner of Sapor, King of Persia, and treated by him

* Gibbon says: "Palmyra insensibly increased into an opulent and independent city, and connecting the Roman and the Parthian monarchies by the mutual benefits of commerce, was suffered to observe a humble neutrality, till, at length, after the victories of Trajan, the little republic sank into the bosom of Rome, and flourished more than 150 years in the subordinate though honourable rank of a colony. It was during that peaceful period, if we may judge from a few remaining inscriptions, that the wealthy Palmyrenians constructed those temples, palaces, and porticos of Grecian architecture, whose ruins, scattered over an extent of several miles, have deserved the curiosity of our travellers." — *Decline and Fall*, ch. xi.

with the greatest indignity. Odenathus joined the shattered remains of the Roman army in Syria, routed Sapor, and advanced as far as Ctesiphon, the capital of his empire, victorious in several engagements. He returned from this expedition with great applause and a considerable booty, and was for his services declared by Gallienus, Augustus and co-partner of the empire. Another considerable piece of service done to the Roman emperor by Odenathus, was the defeat of Ballista, one of the many pretenders to the empire in those times of confusion. The last public action of Odenathus was, his relieving Asia Minor from the Goths, who had overrun several of its rich provinces, committing great ravages, but who retired upon his approach. He is generally supposed to have been murdered in pursuing them, by Mæonius his kinsman. Herodes, his son by a former wife, whom he had joined with him in the empire, suffered the same fate. All we know of him is, that he was delicate and luxurious to a great degree, much indulged by his father, and as much hated by his stepmother, Zenobia. Mæonius, the murderer of Odenathus, survived but a little while: he was saluted emperor, and soon after cut off by the soldiers.* Odenathus left behind him

* Gibbon says, "he was sacrificed by Zenobia to the memory of her husband." And he treats as very unjust the suspicions cast on Zenobia, as accessary to her husband's death. He states, that Mæonius's treason was dictated by private revenge for a punishment inflicted upon him by his uncle Odenathus. He had presumed to dart his javelin, in hunting, before that of his uncle, and, though admonished of his error, had repeated the same insolence; on which, Odenathus took away his horse, and chastised him by a short confinement. The occasion which Mæonius chose for the consummation of his treason, was a banquet given by Odenathus at Emesa, after his successful expedition against the Goths.

his queen Zenobia, and two sons by her, Herencanius and Timolaus: others add Vabellathus, supposed by some to be the son of Herodes.

"Zenobia is said to have consented to the murder of her husband and stepson; but Trebellius Pollio gives it only as a report. All that we know of her family is, that she boasted of having descended from the Ptolemies, and was fond of reckoning Cleopatra among her ancestors. She was accounted a woman of extraordinary beauty and uncommon strength. She used no carriage, generally rode, and often marched on foot three or four miles with her army. And if we suppose her haranguing her soldiers, which she used to do in a helmet, and often with her arms bare, it will give us an idea of that severe character of masculine beauty, which puts one more in mind of Minerva than of Venus.* The picture of her mind may as justly claim the same resemblance. She understood several languages, spoke the Egyptian perfectly well, and knew the Latin, though she did not care to speak it, from a modest diffidence, but read and translated it into Greek. She was acquainted with history, and so particularly well versed in that of Alexandria and the East, that she is said to have made an abridgment of it for her own use. With these masculine virtues, she discovered a female fondness of show and magnificence. She imitated in her way of living, the royal pomp of Persia; in her banquets she copied after the Romans, but, like Cleopatra, drank out of gold cups set with gems. She often drank with her officers, and could, in that way, get the better of the Persians and Ar-

* The Emperor Aurelian, in his letter to the senate, preserved in Pollio, gives her the honour of her husband's victories over the Persians. It seems that she was accustomed to attend him in the field.

menians, although she was generally moderate in the use of liquor.

" Zenobia (after the death of Odenathus) took upon herself the government, in the name of her sons.* Her views were inconsistent with any longer alliance with the Romans. Upon what pretence she broke through the engagements her husband was under to them, is not clear; but she attacked and routed Heraclianus, the Roman general, sent by Gallienus with an army against the Persians, who narrowly escaped, after a sharp engagement, leaving her in possession of Syria and Mesopotamia. In the same year, Gallienus was murdered at Milan. While his successor, Claudius, was taken up with affairs nearer home, Zenobia, finding a party for her in Egypt supported by one Timogenes, sent Zabdas, an experienced officer, to make the conquest of that country, to which she perhaps claimed an hereditary right. He came to a battle with the Egyptians, the success of which put him in possession of that province, where he left a body of 5,000 men, and returned to Palmyra. This revolution happened in the absence of Probus, prefect of Egypt, who was then on a cruise against the pirates who infested the neighbouring seas. Upon the news of it, he returned, and drove the Palmyrene troops out of the country. This sudden turn of affairs brought back Zabdas again with his army. Probus engaged and beat him, but, not content with this success, attempted to cut off the retreat of the Palmyreness which proved fatal to him; for, having with

* " She bestowed on her three sons (Veballathus is included) a Latin education, and often shewed them to the troops, adorned with the imperial purple. For herself she reserved the diadem, with the splendid but doubtful title of Queen of the East."—GIBBON.

that view got possession of those heights near Babylon which command the present town of Cairo, Timogenes, better acquainted with the country, shewed the Palmyrenes an unguarded road up to that part, by which they surprised and destroyed his army. Probus, taken prisoner, and driven to despair by the misfortunes his mismanagement had occasioned, killed himself, and Zenobia became mistress of Egypt.

" Claudius resolved to march against Zenobia, about the latter end of the second year of his reign, but was taken off by the plague at Syrmium in Pannonia. Aurelian was elected in his room; a mere soldier of fortune, who, from the lowest rank in the army, rose to be general of the cavalry. While the first two years of his reign were successfully employed against the Goths, Germans, and Vandals, Zenobia added a great part of Asia Minor to her dominions. She had now arrived at the highest pitch of her glory. A small territory in the Desert, under the government of a woman, had extended its conquests over many rich countries and considerable states. The great kingdoms of the Ptolemies and the Seleucidæ, had become part of the dominions of a single city, whose name we in vain looked for in their history. At length, Aurelian, having entirely subdued the Goths, marched to the relief of the Eastern empire. He crossed the Bosphorus at Byzantium, and, except at Tyana, a town of Cappadocia, which he took by stratagem, met with no opposition in his march to Antioch. At this city and at Emesa, were fought the two battles by which Zenobia was reduced to take shelter within the walls of her own capital. Aurelian proceeded to Palmyra, greatly harassed in his march by the Syrian banditti; and having taken proper precautions to have his army supplied with provisions,

besieged the town. The obstinacy with which the garrison defended it, is particularly taken notice of in a letter from Aurelian, as an apology for the length of the siege. At last, tired out with unsuccessful attempts, he was resolved to try the effect of negotiation, and accordingly wrote to Zenobia, but in a style which commanded, rather than proposed terms. Notwithstanding the desperate state of her affairs, she treated his offers as insolent, bade him remember that Cleopatra preferred death to a dishonourable life, and even insulted him with the advantages the Syrian banditti had got over his army. This haughty answer greatly inflamed Aurelian; he immediately ordered a general attack with more fury than ever, and, at the same time that he pressed them so vigorously in the town, he intercepted their Persian auxiliaries, and bought off the Saracens and Armenians. Besides this, provisions began to fail in the town, while the enemy was well supplied; a circumstance greatly discouraging to the besieged, who had placed their chief hopes in the difficulty Aurelian would find of subsisting his army in the Desert. In this distress, it was resolved in council, to let the Persians know the desperate state they were in, and to implore their assistance against the common enemy. Zenobia undertook to transact this affair in person, and set out for Persia on a dromedary; but she found it impossible to escape the vigilance of the besiegers. Aurelian, informed of her escape, despatched a party of horse, which overtook her just as she had got into a boat to pass the Euphrates. We are told that the sight of the captive queen gave the Roman emperor infinite pleasure: at the same time, his ambition suffered some mortification, when he considered that

posterity would always look upon this as only the conquest of a woman.

"Zenobia being taken, the citizens of Palmyra submitted themselves to the Emperor's mercy, though a considerable part were for defending the city to the last. He spared them upon their submission, and marched to Emesa with Zenobia and a great part of the riches of Palmyra, where he left a garrison of 600 archers."

Zenobia is accused of having purchased a dishonourable life at the expense of her advisers, who were put to death, she being reserved to grace the Emperor's triumph. Among those who suffered was the celebrated Longinus. He was accused of having dictated the haughty letter which his mistress wrote to the Emperor. The intrepid steadiness with which he met his fate, shews that he was as brave as he was learned. The misfortunes of Palmyra did not end here. The inhabitants having risen upon the Roman garrison, Aurelian, who was on his road to Rome, returned with uncommon expedition, and took and destroyed the town,* putting to death most of the inhabitants, without regard to age or sex. Zenobia, after gracing the Emperor's triumph, was allotted some lands at Conche, near the road from Rome to Tibur, where some ruins are still shewn as the remains of her villa. The ex-queen of the East is said to have married there, and to have had children. "She insensibly sank," says Gibbon, "into a Roman matron, her daughters married into noble families, and her race was not yet extinct in the fifth century."

* He afterwards gave orders for repairing the Temple of the Sun, which had been damaged by the soldiers, appropriating a very considerable part of the spoils to that purpose.

From this time Palmyra had a Roman governor. The first Illyrian legion was quartered at Palmyra about A.D. 400. But Procopius states, that the place had been for some time almost entirely deserted, when Justinian repaired the town, and supplied it with water, for the use of a garrison which he left there. We hear no more of Palmyra in the Roman history; and the ecclesiastical historians supply us with no information respecting its subsequent fortunes. That it has been made use of as a place of strength by the Saracens and Turks, appears from the alterations made in the temple, as well as from the modern castle on the hill. Benjamin of Tudela, who visited it about A.D. 1172, states that it then contained about 2000 Jews.* Abulfeda, prince of Hamâh, who wrote about A.D. 1321, mentions very briefly its situation, referring to its many ancient columns, its palms and fig-trees, its walls and castle: he only calls it Tedmor. So little were these ruins known to modern writers before the latter end of the seventeenth century, that, says Mr. Wood, "had their materials been employed in fortifying the place, which might have been a very natural consequence of a war between the Turks and the Persians, Palmyra would scarcely have been missed." "If the Turks do not seem to know its value," he adds, "it is only because the weakness of the Persians has encouraged them in their neglect of it, especially as the Arabs would make it a little troublesome to support a garrison there. However, if they lose Bagdadt, their present extended frontier, they will, no doubt, fortify Palmyra." Its present aspect is thus described:—

* Captain Mangles mentions a Hebrew inscription which he saw on the architrave of a building, but he did not copy it.

"Palmyra is situated under a barren ridge of hills to the W. and open on its other sides to the Desert. It is about six days' journey from Aleppo, and as much from Damascus,* and about twenty leagues west of the Euphrates, in lat. 34° N. according to Ptolemy. Some geographers have placed it in Syria, others in Phenicia, and some in Arabia.† The walls are flanked by square towers, but are so much destroyed, that, in most places, they are level with the ground, and often not to be distinguished from the other rubbish. We could see no part of them to the S.E.; but had great reason to think, from the direction of what we had traced, that they took in the great temple: if so, their circuit must have been at least three English miles. The Arabs shewed us some ground about the present ruins, which might be about ten miles in circumference, a little raised above the level of the Desert. This, they said, was the extent of the old city: and that by digging in any part of it, ruins were discovered. There appeared to us better reasons for this opinion than merely their authority. Three miles was a small compass for Palmyra in its prosperity, especially as most of that space is taken up by public buildings, the extent of which, as well as the great number of magnificent sepulchres, are evident proofs of a great city. We therefore concluded, that the walls enclose only that part of Palmyra which its public buildings occupied during its flourishing state; and that, after its decay, its situation still

* From Hamah, four days' journey. Mr. Wood states, that there is a much shorter road from Damascus than by Hassia, but a more dangerous one.

† Roman Arabia, in the third century, was a province including Trachonitis and Auranitis, and having Bostra for its capital.

recommending it as the properest place to stop the incursions of the Saracens, Justinian fortified it, as we learn from Procopius, and most probably contracted its walls into a narrower compass. Palmyra was no longer a rich trading city, where he was obliged to attend to private convenience, but a frontier garrison, where strength alone was to be considered. Besides that the manner in which the wall is built looks a good deal like the age we give it, another observation which occurred to us on the spot, seems to strengthen the same opinion. We found that in building this wall towards the N.W., they had taken the advantage of two or three sepulchral monuments, which answered so conveniently, both in shape and situation, that they converted them into flanking towers. As we had no doubt that the wall was posterior to the sepulchres, so we conclude that it was built when the Pagan religion no longer prevailed there; for it was not only contrary to the veneration which the Greeks and Romans had for their places of burial, to apply them to any other use, especially to so dangerous a one; but it also breaks through a general rule which they observed, of having such places without the city walls. This was ordered at Rome by a law of the twelve tables, and at Athens, by a law of Solon;* and we found it

* "The Romans, in the earlier times of their commonwealth, dispensed with this law, only as a particular compliment to merit; though afterwards the same compliment was paid to power. But the Athenians refused to let Marcellus be buried within their walls; and told Sulpitius, when he asked that favour, *Religione se impediri.* (*Cicero. Epist. ad Famil.* lib. iv.) It is true, the Lacedemonians differed in this from the other Greeks; and Lycurgus, who took all occasions to inculcate a contempt of death, appointed the most public streets for burying-places, to make such objects familiar to the Spartan youth."

religiously observed all over the East. We suppose, then, that this wall (which, for the foregoing reasons, we call Justinian's,) not only leaves out a great deal of the ancient city, particularly to the S.E., but also takes in something more than belonged to it, to the N. and N.W. That part of the wall which has no towers, has been added long after the rest.

"Upon the top of one of the highest of the hills to the north-west of the ruins, is a castle, to which there is a very rude and steep ascent. It is enclosed by a deep ditch, cut out, or rather quarried out of the rock, which we passed with some difficulty, as the draw-bridge is broken down. In the castle is a very deep hole cut in the rock, which, though now dry, looks as if intended for a well. The building of this castle is so very bad, that it is not only evidently posterior to Justinian, to whom some ascribe it, but unworthy of the Mamelukes. The English merchants who visited this place in 1691, were informed that it was built by Man Ogle, a prince of the Druses in the reign of Amurath III. (A.D. 1585.) We were told by the Arabs, that it was the work of a son of the famous Faccardine, who, while his father was in Europe, built this for a retreat. Neither of these accounts is at all agreeable to the history of the Druses. The hill commands a most extensive prospect of the Desert towards the south, which, from this height, looks like the sea; and westward, we could see the top of Libanus, and take very distinctly the bearings of some part of Antilibanus, which we had observed at Hassia. To the E. and S. of the Temple of the Sun are a few olive-trees and corn intermixed, defended from the cattle by mud-walls. This might be made a very agreeable spot, by a proper distribution of two streams, which are now entirely neglected by

the Arabs. They are both of hot, sulphureous water, which, however, the inhabitants find wholesome and not disagreeable. The most considerable rises westward of the ruins, from a beautiful grotto at the foot of the mountains, almost high enough in the middle to admit us standing upright. The whole bottom is a basin of very clear water, about two feet deep. The heat thus confined, makes it an excellent bath, for which purpose the Arabs use it. The stream which runs from it in a pretty smart current, is about a foot deep, and more than three feet over, confined in some places by an old paved channel; but, after a very short course, it is soaked up in the sand eastward of the ruins. The inhabitants told us, this grotto had always the same quantity of water, and that though we could see but about a dozen paces into it, yet it extended much further. While Palmyra flourished, this beautiful source must, no doubt, have been of great value. We learned from an inscription close by it, upon an altar dedicated to Jupiter, that it was called Ephea, and that the care of it was committed to persons who held that office by election.

"The other stream, whose source we could not see, contains nearly the same quantity of water, and runs through the ruins in an ancient aqueduct under ground, near the long portico, and in the same direction; it joins the first to the east of the ruins, and is lost with it in the sands. The Arabs told us, there was a third stream, not quite so considerable as these two, and conveyed in an aqueduct under ground through the ruins, as the last, but that its passage was so broken and choked up with rubbish, that it had not appeared for some time. We were the more inquisitive about these streams, as the little notice the merchants from Aleppo have taken of them, has

puzzled some persons to account for the loss of the river mentioned by Ptolemy, which they attribute to an earthquake. There seems no reason to suppose that the water of Palmyra has suffered any alteration but that which negligence has produced. If the English merchants thought those streams too contemptible to deserve the name of a river, they should for the same reason have denied that honour to the Pactolus, the Meles, and several rivers of Greece, which do not contain so much water, except immediately after rains. Besides these sulphureous streams, there has been a large quantity of well-tasted water conveyed formerly to the town by the aqueduct, which is built under ground in a very solid manner, with openings at the top at certain distances, to keep it clean. It is now broken about half a league from the town. The general opinion of the Arabs is, that this aqueduct extends to the mountains near Damascus. There seems not the least foundation for such an opinion, as there is plenty of good water at Carietein, between Palmyra and Damascus.

"About three or four miles to the S.E. of the ruins, in the Desert, is the valley of Salt, (supposed to be the place where David smote the Syrians, 2 Sam. viii. 13,) which now supplies, in a great measure, Damascus and the neighbouring towns with that commodity. We went to see it, and found they had hollowed the ground in several places deep enough to receive a foot or more of the rain water, which, when once lodged, covers the part so hollowed with a fine white salt. Wherever we could thrust the Arabs' pikes into the ground, we found it was impregnated with salt to a considerable depth."*

* The Ruins of Palmyra, otherwise Tedmor, folio. London, 1753. pp. 33—41.

Captains Irby and Mangles were conducted back to Homs by a different road; they reached it on the fourth evening. One night, they were under the necessity of bivouacking in the Desert, and the Arabs were afraid even to light a fire. Sleep was out of the question, as it was freezing hard, with a strong, cutting wind; but, by lying down between two of the camels, who rest in a kneeling posture, the travellers contrived to shelter themselves in some measure from the cold air. From Homs they set off for Damascus, which they reached on the fourth day.* The first

* The journey from Damascus to Aleppo is performed by the caravans in eleven days, but may be easily performed in nine. The road of the Itinerary crossed the mountains to the N.W., and went by Baalbec and Laodicea ad Libanum; but the modern caravan road lies to the east of the mountains. Pococke mentions the following places in the road which he took. Two leagues from Damascus (N.E.), a large village called *Touma*; three hours further, a ruined khan called *Adra*, from a village of the same name near it, at the foot of the hills called *Outala-sephire*; three hours and a half to *Kteiphe*, a pleasant village with a very fine khan. This is stated to be the last place in this road under the Pasha of Damascus. On the E. side of the plain is a salt lake, (*moia-bechr*): "the soil being salt, the water evaporates in summer and leaves a cake of salt on the earth: but, as this salt is not wholesome, they are supplied from Tadmor." A day's journey from Kteiphe, is the village *Nephte* (Nebbek): at the foot of the hill on which it stands, are a fine khan and mosque. Between three and four hours from Khan Nephte, is *Caraw*, ("probably, the Ocurura of the Tables,") finely situated on a hill. Pococke was told, that it was called Carinthia when the Franks had possession of it. A league to the W. is the ruined convent Deir-Mar-Yacob. From Caraw, it is between seven and eight hours to Hasseia, then, together with Caraw, governed by an independent aga. It stands on the edge of the elevated plain stretching to Palmyra, and is described as a miserable place, with only "some bad water in the pond." The road now turns westward to *Khan Shemsir*, distant about three hours. About a league further, the plain of Baalbec opens. Somewhat further to the

day's journey lay over rich plains, and round the point of a branch of the Antilibanus. The road then traversed a mountainous country, till at length, within about seven hours of Damascus, they arrived at the brow of a descent, commanding the extensive and beautiful plain in which that capital is situated. To the eastward, it extends as far as the eye can reach: in other directions it is shut in with hills, Lebanon towering conspicuous above them all. The land here is highly cultivated. In two hours they had descended into the plain. The road for the last three hours is extremely beautiful, passing through rich olive groves and gardens, generally enclosed by walls of sun-burnt brick, and surrounded and irrigated by streams of water, partly natural and partly conducted by art. The best view of the city, however, is obtained from the mountain Salehiyeh, to the west of the plain, at about two miles' distance, over which the road from Sidon and Baalbec passes. It is about 1000 feet above the level of the town. On the highest point is erected a small unfinished structure, resembling a sheikh's tomb, called *El Kobat el Nassr*, the Arch of Victory, connected with which is the following legend: "The Turks relate that their Prophet, coming near Damascus, took his station at that place for some time in order to view the city; and considering the ravishing beauty and delightfulness of it, he would not tempt his frailty by entering into it, but instantly

N.W. the Orontes forms a large lake (*nahr el Aazy*) extending towards Homs. As there is no mention made of this lake by ancient authors, Pococke supposes that, like the lake of Mantua, it has been formed in later times, by some stoppage of the waters of the river. The Orontes is stated to rise about twenty miles N. of Baalbec. From Khan Shemsir, the road runs in a more northerly direction to Homs.

departed with this reflection: that there was but one paradise designed for man, and for his part, he was resolved not to take his in this world."*

DAMASCUS.

"CERTAINLY," says Maundrell, who gives the above story, "no place in the world can promise the beholder, at a distance, greater voluptuousness. It is situate in an even plain of so great an extent, that you can but just discern the mountains that compass it on the further side.† It stands on the west side of the plain, at not above two miles' distance from the place where the river Barrady breaks out from between the mountains, its gardens extending almost to this very place. The city itself is of a long, straight figure, its ends pointing nearly N.E. and S.W. It is very slender in the middle, but swells bigger at each end, especially at that to the N.E. In its length, as far as I could guess by my eye, it may extend nearly two miles. It is thick set with mosques and steeples, the usual ornaments of the Turkish cities, and is encompassed with gardens, extending not less, according to common estimation, than thirty miles round, which makes it look like a noble city in a vast wood. The gardens are thick set with fruit trees of all

* "There is not," Dr. Richardson remarks, "the slightest foundation for such a story. Mahommed never had it in his power to enter Damascus; for it was not taken till two years after his death, when Khaled and Yezid, the two generals of Abubekr, his successor, defeated Heraclius in a pitched battle near Damascus, which they took, after a siege of six months, A.D. 634. Though the story be apocryphal, the prospect from the mountain is extremely beautiful."

† "Towards the N.W., the mountain Ashloon bounds it in the distance; and, in a south-easterly direction, its continuity is broken by the mountains of Haouran."—DR. RICHARDSON.

kinds, kept fresh and verdant by the waters of the Barrady. You discover in them many turrets, and steeples, and summer-houses, frequently peeping out from among the green boughs, which may be conceived to add no small advantage and beauty to the prospect.* On the north side of this vast wood is a place called Solhees, where are the most beautiful summer-houses and gardens. The greatest part of this pleasantness and fertility proceeds, as I said, from the waters of the Barrady, which supply both the gardens and the city in great abundance. The river, as soon as it issues from the cleft of the mountain, is immediately divided into three streams, of which the middlemost and biggest runs directly to Damascus, through a large open field, called (by the Franks) the *Ager Damascenus* (Agro Damasceno), and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass by little currents, and so dispersed all over the vast wood: insomuch that there is not a garden but has a fine, quick stream running through it, which serves not only for watering the place, but is also improved into fountains and other waterworks very delightful, though not contrived with that exquisite art which is used in Christendom. What small part of the river escapes, is united, as I was informed, in one channel again, on the S.E. side of the city, and, after about three or four hours' course, finally loses itself in a bog there, without ever arriving

* "This is the only part of Syria where there are detached pleasure-houses in the open country. The soil, which is poor, gravelly, and of a reddish colour, is ill adapted to corn, but is the better suited to fruits."—VOLNEY.

at the sea." It flows, in fact, into a hollow of the Desert, where its waters form the morass called *Bahr el Marje*, the Lake of the Meadow.

"The streams of water," Dr. Richardson states, "are not perceptible from the mountain; nor does the plain exhibit that rich and luxuriant vegetation that adorns the banks of the Jordan and the Nile. It is only in the immediate environs of the city that this is so conspicuous." The effect of the view from the mountain is derived from the verdure of foliage, varying from the deepest shade to the lightest tint of green, together with the bright sun and cloudless sky that light up the scenery of the Eastern world, and, so long as the verdure of the fields remains unscorched, diffuse throughout the landscape a charm unknown in countries where a dense and hazy atmosphere prevails. With all the advantage of cloudless skies, the environs of Damascus, however, in point of natural scenery, extent, and cultivation, are not, in this traveller's opinion, to be named in comparison with the environs of London; any more than a river about thirty yards broad is to be compared to the majestic Thames; or a continuous and almost uninhabited wood, of five or six miles in extent, is to be compared to the beautiful and populous environs of the British capital. The view from Salehiyeh is immensely inferior, he thinks, to that from Richmond Hill, or even from Hampstead. "Yet, nothing can be more delightful," he adds, "than such an extensive shade in such a country. The environs of Damascus are cool, and refresh the eye with a perpetual verdure. Riding, or walking, or reposing among these plantations, is the most gratifying of all enjoyments to a native of this country. Hence, the grateful eulogies that have been bestowed on her gardens and

her pleasant fields. She has been called the noble, the beautiful, *El Sham shereef*, a perfect Eden, a terrestrial paradise. And when we consider these epithets as applied to it by the enthusiastic Arabs, the thirsty inhabitants of Mecca and Medina, who had never seen any thing of the kind before, we may believe that the persons who employed them really spoke as they felt."*

Damascus is a site of the highest antiquity. It is at least as old as the time of the patriarch Abraham, in whose history it is mentioned,† though it may be doubted whether he was the founder of it. Josephus ascribes its origin to Uz, the great-grandson of Noah; his father Aram, the son of Shem, having possessed himself of Syria, which from him received the name of Aram. And the Latin Christians implicitly believe, that the appellation *El Sham*, which is given to both the country and its capital by the natives, is derived from the name of the son of Noah! The Hebrew name of the city was Damasek or Demesk, by which it is still known, and from which is formed the Damascus of the Greeks and Latins. The name generally given to it by the Turks and Arabs, of El Sham, is comparatively modern; and it forms one of the very rare instances in which the more ancient appellation of a town has been superseded. It is called also the Mouth of Mecca, on account of its being the grand rendezvous of all the Syrian pilgrims proceed-

* The valley of Damascus (or Gutha) is, according to Abulfeda, the first of the four terrestrial paradises. The gardens, which are private property, answer to what we call orchards in this country, rather than to gardens. They abound with the walnut, the citron, the orange, and the pomegranate. For a general description of Syrian gardens, see vol. i. p. 306.

† Gen. xiv. 15; xv. 2.

ing to Mecca, and its pasha is the conductor of the sacred caravan. This city has been more fortunate than most of its contemporaries. It never attained the elevation or celebrity of Nineveh or of Babylon, nor has it ever fallen so low. It has been often captured, and several times demolished, but has always risen again to splendour and dignity, and has in all ages been celebrated as one of the most delightful situations in the world. It was conquered by David, king of Israel, who left a garrison in the place, but revolted towards the latter part of the reign of his son, and was governed by its own princes, till the invasion of Tiglath Pileser.* After that period, it shared the fate of Syria in being transferred to successive conquerors. Under the Romans, it was the capital of that part of Cœlo-Syria, which was called from it Damascene. In the division of the country established by Constantine and his successors, it was included in *Phœnicia Libanica*, which had for its chief town, Heliopolis (Baalbec).† When the country fell into the hands of the Arabians, it was restored to its former rank, being made the capital and residence of the Saracen monarchs of the Ommiade race, who removed to this place from Medina, in the seventh century, about forty years after the death of Mahommed. It is 136 miles N. of Jerusalem, 195 S. of Antioch, and 276 S.S.W. of Diarbekir. Long. 36° 30′ E. lat. 38° 30′ N.

The modern town contains no objects of antiquarian interest, and its pretensions to architectural beauty are about on a par with those of most Turkish cities.

* 2 Sam. viii. 3—6. 1 Chron. xviii. 3—6. 1 Kings xi. 23. 2 Kings xvi. 9.

† Malte Brun, vol. ii. p. 157.

It greatly surpasses Grand Cairo, however, both in cleanliness and in comfort. It is encompassed with ramparts defended by towers, now in a ruinous condition. According to Niebuhr, the walls are something less than a league and a half in circumference. Pococke makes them extend about two miles from east to west, and a mile and a half from north to south; but, as usual, he is incorrect in the bearings, and the town is much longer than it is broad. The city is said to contain above 500 large and magnificent houses, entitled to the name of palaces; but all their beauty and splendour are confined to the interior. The number of mosques and chapels is very great, but the great mosque, the ancient cathedral, is the only building worthy of particular attention. The population is estimated at from 100,000 to 150,000. Dr. Richardson estimates the Christian inhabitants at about 12,000. Mr. Connor says: "The Greeks under the Patriarch of Antioch may amount to 20,000; and of these, about 4000 are in Damascus." He supposes that, of the other sects, the Greek Catholics, Latins, and Maronites may amount to 16,000; the Armenians to 150; and the Nestorians to 70; making upwards of 20,000.* But this is confessedly a very rough calculation, and it is impossible, he says, to ascertain the exact number. The Jews, he computed at 2,500. The rest are Mussulmans. The Greek patriarch of Antioch

* This agrees with Pococke, who makes them consist of 8,000 Roman Catholic Greeks, 1,000 Maronites, 200 Syrians or Jacobites, 30 Armenian families, and the remainder Greeks. This was, however, a century ago. Each of these sects had a church, except the Catholic Greeks, who were not allowed by the Pasha either to go to the Latin church, or to have separate congregations, owing to recent circumstances. All the Christians bore a very bad character.

ordinarily resides here: he has under him forty-two archbishops and bishops. The patriarchate is reckoned to be worth forty purses a year. This revenue arises "partly out of a tenth of what the bishops receive from every family throughout the whole patriarchate, (which is from 4*s.* to 20*s.* a year,) and partly out of what the patriarch receives at Antioch and Damascus, his own particular diocese, in fees; being fifteen piastres for a license to bury, and five for every marriage." The patriarch of the Syrian church resides at Mosul. There are three convents of Franciscan monks, in whose churches the Catholics have Divine service. The fathers of the Latin convent in which Mr. Connor lodged in 1820, were all Spaniards: they expressed their joy at the prospect of receiving a supply of the Arabic Scriptures for their flocks. Seraphim, the Greek patriarch, also, readily and warmly promised to promote to the utmost, throughout the patriarchate, the sale and distribution of the Scriptures. There are eight synagogues of Jews, who are better treated and possess more liberty throughout the pashalics of Damascus and Acre, than in any other parts of the Turkish dominions. The kiayas, or prime ministers of the two pashas, are Jews and brothers; and, by their power and influence, which are great, they shield their nation, to a considerable degree, from oppression and violence. Neither the Christian nor the Turkish inhabitants bear the best of characters. The Arabs, by a play upon words, express the proverbial character of the several cities of Damascus, Aleppo, and Cairo, thus: *Shami shoumi*, *Halepi tshelebi*, *Masseri harami*: The Damascenes are false, the Aleppines foppish, the Masserines (Massera is the common name by which Cairo is known) vindictive. Pococke states, that the Christians of Damascus are reported to have

all the vices of the Turks, only with this difference, that they are more ashamed of them. "As the Christians are worse here," he adds, "than in any other parts, so the Turks indulge in those vices here to the highest degree for which they are generally infamous. The Damascenes are much addicted to pleasure, and love to pass their time in a lazy, indolent manner. They do not want parts, and most of them have fine black eyes, and, when children, are of a surprising fairness and beauty; but, by the heat of the climate, their vices, the great use of bagnios, and the custom of wearing their beards, they lose their comeliness when they arrive at maturity. It is said that their women are the most beautiful in the world." Whether the Turks of Damascus are really more vicious than the citizens of other Turkish capitals may, however, reasonably be doubted. Seetzen contradicts this unfavourable representation. But this is certain, that they have always been distinguished by their detestation of Franks: it used to be quite impossible to appear in a European dress, nor is it now safe. "Our merchants," says Volney, "have been unable to form any establishment there. This hatred which the people of Damascus bear the Christians, is maintained and increased by their communication with Mecca. Their city, say they, is a holy place, since it is one of the gates of the Caaba: for Damascus is the rendezvous for all the pilgrims from the north of Asia, as Cairo is for those from Africa. Their number every year amounts to from 30 to 50,000: many of them repair hither four months before the time, but the greater number only at the end of the Ramadan. Damascus then resembles an immense fair; nothing is to be seen but strangers from all parts of Turkey, and even Persia; and every place is full of camels, horses, mules,

and merchandise. At length, after some days' preparations, all this vast multitude set out confusedly on their march, and, travelling by the confines of the Desert, arrive in forty days at Mecca, for the festival of the Bairam. As this caravan traverses the country of several independent Arab tribes, it is necessary to make treaties with the Bedouins, to allow them certain sums of money for a free passage, and to take them for guides. There are frequent disputes on this subject between the Sheikhs, of which the Pasha avails himself to make a better bargain; but in general, the preference is given to the tribe of Sardia, which encamps to the south of Damascus, along the Haouran. The Pasha sends to the Sheikh a mace, a tent, and a pelisse, to signify he takes him as his chief conductor. From this moment it is the Sheikh's business to furnish camels at a stated price; these he hires likewise from his tribe and his allies; the Pasha is responsible for no damages, and all losses are on his own account. On an average, 10,000 camels perish yearly; which forms a very advantageous article of commerce for the Arabs.

"It must not be imagined that the sole motive of all these expenses and fatigues is devotion. Pecuniary interest has a more considerable share in this expedition. The caravan affords the means of engrossing every lucrative branch of commerce; almost all the pilgrims convert it into a matter of speculation. On leaving their own country, they load themselves with merchandise, which they sell on the road; the specie arising from this, added to what they have brought with them, is conveyed to Mecca, where they exchange it for muslins and India goods from Malabar and Bengal, the shawls of Cashmire, the aloes of Tonquin, the diamonds of Golconda, the pearls of

Barhain, pepper, and a great quantity of coffee from the Yemen. Sometimes the Arabs of the Desert deceive the expectation of the merchants, by pillaging the stragglers, and carrying off detached parties of the caravan. But in general the pilgrims arrive safe; in which case their profits are very considerable. At all events they are recompensed in the veneration attached to the title of Haji (Pilgrim), and by the pleasure of boasting to their countrymen of the wonders of the Caaba, and Mount Arasat; of magnifying the prodigious crowds of pilgrims, and the number of victims, on the day of the Bairam; and recounting the dangers and fatigues they have undergone, the extraordinary figure of the Bedouins, the Desert without water, and the tomb of the Prophet at Medina, which, however, is neither suspended by a load-stone, nor the principal object of their pilgrimage. These wonderful tales produce their usual effect, that is, they excite the admiration and enthusiasm of the audience, though, from the confession of sincere pilgrims, nothing can be more wretched than this journey. Accordingly, this transient admiration has not prevented a proverb, which does little honour to these pious travellers. 'Distrust thy neighbour,' says the Arab, 'if he has made a Hadj; but if he has made two, make haste to leave thy house:' and, in fact, experience has proved that the greater part of the devotees of Mecca are peculiarly insolent and treacherous, as if they wished to recompense themselves for having been dupes, by becoming knaves.

"By means of this caravan, Damascus is become the centre of a very extensive commerce. By Aleppo, the merchants of this city correspond with Armenia, Anatolia, the Diarbekir, and even with Persia. They send caravans to Cairo, which, following a route fre-

quented in the time of the patriarchs, take their course by Djesr-Yakoub, Tabaria, Nablous, and Gaza. In return, they receive the merchandise of Constantinople and Europe, by way of Saide and Beirout. The home consumption is balanced by silk and cotton stuffs, which are manufactured here in great quantities, and are very well made; by the dried fruits of their own growth, and sweetmeat cakes of roses, apricots, and peaches, of which Turkey consumes to the amount of near a million of livres (about 40,000*l.*) The remainder, paid for by the course of exchange, occasions a considerable circulation of money in custom-house duties, and the commission of the merchants. This commerce has existed in these countries from the earliest antiquity.* It has flowed through different channels, according to the changes of the government and other circumstances; but it has every where left very apparent traces of the opulence it produced."†

Maundrell had the good fortune to witness the ceremony of the hajjies setting out on their pilgrimage to Mecca. "For our better security," he says, "from the insolence of these over-zealous votaries, we hired a shop in one of the bazaars through which they were to pass. In this famous cavalcade there came first forty-six dellies, that is, religious madmen, carrying each a silk streamer, mixed either of red and green, or of yellow and green; after these came three troops of segmen, an order of soldiers amongst the Turks; and next to them some troops of spahees, another order of soldiery. These were followed by eight companies of mugrubines (so the Turks call the

* Three caravans, each attended by upwards of 2,500 men, go three times a year to Bagdadt, a journey of thirty days: caravans to Aleppo go two or three times a month.

† Volney, vol. ii. pp. 272—7.

Barbaroses) on foot: these were fellows of a very formidable aspect, and were designed to be left in a garrison, maintained by the Turks somewhere in the Desert of Arabia, and relieved every year with fresh men. In the midst of the mugrubines, there passed six small pieces of ordnance. In the next place came on foot the soldiers of the castle of Damascus, fantastically armed with coats of mail, gauntlets, and other pieces of old armour. These were followed by troops of janizaries, and their aga, all mounted. Next were brought the Bassa's (Pasha's) two horse tails, ushered by his aga of the court; and next after the tails followed six led horses, all of excellent shape, and nobly furnished. Over the saddle there was a girt upon each led horse, and a large silver target gilded with gold.

"After these horses came the mahmal. This is a large pavilion of black silk, pitched upon the back of a very great camel, and spreading its curtains all round about the beast down to the ground. The pavilion is adorned at top with a gold ball, and with gold fringes round about. The camel that carries it wants not also his ornaments of large ropes of beads, fish-shells, fox-tails, and other such fantastical finery hanged upon his head, neck, and legs. All this is designed for the state of the Alcoran, which is placed with great reverence under the pavilion, where it rides in state both to and from Mecca. The Alcoran is accompanied with a rich new carpet, which the Grand Signior sends every year for the covering of Mahomet's tomb, having the old one brought back in return for it, which is esteemed of an inestimable value, after having been so long next neighbour to the Prophet's rotten bones. The beast which carries this sacred load, has the privilege to be exempted from all other burdens ever after.

"After the mahmal* came another troop, and with them the Bassa himself; and last of all, twenty loaded camels, with which the train ended, having been three quarters of an hour in passing."

Captain Mangles, in travelling from Aleppo to Hamah, fell in with a large caravan which had formed part of the hajji to Mecca, returning from Damascus. "It was," he says, "an interesting sight. They had the green flag flying, the Prophet's banner. There were few camels, the animals being mostly horses and mules; and having all bells attached to them, they made a merry ringing. There were among them several *takterwans*, the only species of vehicle in the East, which supplies the place of four-wheel carriages. We had seen one of them in the great Morocco hajji, which arrived at Cairo in the September preceding: it resembled a sedan-chair, supported before and behind by horses instead of men. But those which we saw this day, differed from it; one being a species of tent bed placed cross-way on the back of a mule, and the other resembling two cradles, fitted like panniers on the back of a camel. These takterwans are enclosed with curtains, and are generally used by women or sick people. Nearly the whole of this and the next day, we passed divisions of the hajji. All the animals were laden with some private venture of the pilgrims."

Damascus was once famous for the manufacture of sabres, which appear to have been made of thin *laminæ* of steel and iron, welded together, so as to unite great flexibility with a keen edge. The art of making them is lost since Tamerlane carried off the artisans to Persia. Sabres are still, indeed, made here, but they

* "Of the seven different pilgrim caravans which unite at Mecca, two only bear the Mahmal; the Egyptian and the Syrian; the latter is the first in rank."—BURCKHARDT.

are of inferior quality. The cabinet work of fine wood, inlaid with ivory and mother-of-pearl, is said to be very admirable. A large quantity of excellent soap is manufactured here: it is chiefly exported to Egypt. Leather is another article of manufacture; but no linen is now made. The general circulating medium is the *para*, a base silver coin, twenty of which are equal to a sixpence of our currency. They are so thin and small, that they are apt to stick together, which makes it difficult to count them. The Turkish dollar, and the *rubi*, a small gold coin, equal in value to about half-a-crown, are also in general circulation.

Dr. Richardson, who passed a fortnight in Damascus in the year 1818, in the capacity of physician to Earl Belmore, had a very favourable opportunity of seeing the interior of the town; and he has furnished us with the following additional particulars.

"After entering the town, we proceeded a little way along the street which is called Straight,* and which is so named because it leads directly from the gate to the castle or palace of the Pasha. Leaving it, we turned to the right, and proceeded along a narrow street, lined with houses built of unburnt brick on each hand; and we were much disappointed by their mean and even ruinous appearance. Yet, through the windows of these ruined hovels, we saw the people carrying on the beautiful manufacture of Damascus silk. One old man, bending over his web, struck us particularly. His countenance was the very colour of the clayey mansion he inhabited; his beard and turban were white; and Tithoneus himself, in becoming etherealized, could hardly have parted with less to the material world. If a spider had moved the frame

* Acts ix. 11.

of the loom, the effect would not have appeared more unlikely than from the touch of his bloodless hand. This man and his work seemed the extremes of luxury and famine. But we had not long time to indulge in reflection; for a short turn to the left brought us to the door of the Franciscan convent, which is a large substantial building, as convents generally are.

"The Earl and Countess of Belmore were accommodated in the house of M. Chaboiçeau, a French surgeon of eminence, and a most agreeable, well-bred man; the rest of the party were domiciled in the convent. The house of this worthy gentleman gave us the first idea of the habitations in Damascus, and taught us not to judge of them by what was to be seen in passing by. A rough lime-cast wall fronted the street; we entered by a small door that led into a court paved with marble, in the middle of which was a small fountain of fresh water constantly playing. Opening into it on the one side, was his principal room; on the other, was an arcade raised above the level of the court, and furnished with carpets and cushions. From the Pasha and the Bey, down to the shopkeeper and the mechanic, all their habitations are constructed after this manner. The interior of some of them is extremely magnificent; yet, all of them present a dead wall to the street; and all are entered by a small door of a very ordinary description. In the houses of the grandees, immediately within this door, is an outer court, which is occupied by the porter and other domestics. From this, on the one hand, an entrance goes off to the haram, which has a court appropriated to itself; and, on the other, into the principal court, which is one of great splendour,

paved with marble, and cooled by one or two fountains of water, and shaded by clumps of evergreens. Off this court is the principal room, which, in the lower part, is cooled and ornamented with a fountain of water, and, in the upper part, furnished with a divan for the accommodation of visiters. The interior of the walls is generally niched, or provided with shelves, on which is exhibited a display of china plates, jars, basins, and bowls, such as are used at table. In this apartment the stranger is generally received on his first introduction; but the places of common reception are the large arcades that open into the court, one of which is laid round with a divan, which is moved to the other as the sun comes round, or according to the pleasure of the possessor or his company. These arcades are extremely agreeable, both from the free circulation of air, and the delightful softening of the light to the eye, by reason of the evergreens. This method of constructing houses renders them peculiarly private: each family enjoys itself apart from the noise and bustle of the town. The streets of Damascus are the most noiseless possible. There are no gentlemen's carriages in it whatever, and hardly any carts: such as there are, have wooden wheels unshod with iron; and the occasional step of a Christian's ass,* a camel, a mule, or more rarely of a horse, has but little in it to disturb the solemn repose of a Turk. Every man's house is his castle; and, in case of an irritated mob threatening to attack

* Maundrell complains that Franks were obliged either to walk, or to ride upon asses, "the insolence of the Turks not allowing them to mount on horseback. To serve them upon these occasions, here are hackney-asses always standing ready equipped for hire." It is the same at Cairo.

any of its oppressors, he can shut himself up in his habitation, and remain till the governing power send a force to protect him.

" The first visit that we paid in Damascus, was to Ahmet Bey, the son of Abdallah, the late Pasha. This gentleman is said to be a philosopher : we smiled at the idea of a literary Turk, and proceeded thither with no small anxiety to see the spectacle. His Excellency received us with great politeness. Pipes, coffee, and sherbet of lemonade were immediately produced. Having welcomed the party to Damascus, he begged the noble visiter to inform him of the different places that he had visited in his extensive tour, of all of which he received a succinct and animated account. After which, the Bey was anxious to hear his Lordship's opinion on some points of philosophy, and very boldly asked him whether he thought the earth moved round the son, or was stationary. His noble visiter asserted the rotatory motion of the earth; to which his Excellency replied, ' Yes, that is the opinion of some people here; but, for his part, he considered that if the earth really turned round, it must sometimes happen that the water was undermost: how then did it not fall off?' This he considered as an unanswerable objection to the rotatory motion of the earth; and it is impossible to express the looks of approbation that passed between him and his friends, while he watched the effect that the interpretation of his reply would produce on the countenance of his noble visiter, and joined heartily in the laugh which it occasioned; imagining that his objection defied all explanation, and had completely set the question at rest. Having finished the philosophical part of the conversation, he commenced the medical, a subject in which he was more intimately

concerned. His sense of hearing had been impaired for a considerable time; he had now become so deaf, that he could not enjoy conversation as he had formerly done, and he was extremely depressed in spirits, as he thought the complaint was getting worse. A consultation with his medical adviser was fixed for the following day. At seven o'clock, all three met exactly by appointment; but no business could be done till a pipe had been smoked. We then proceeded to examine the ears, and afterwards to wash them: having cleared out an immense quantity of hardened wax and cotton, the ringing in his ears immediately ceased, and he felt quite in another world; and so far from scarcely hearing at all, he seemed to hear too acutely, from the exposed state of the organ under irritation. The auditory passage, having been washed and dried, was stuffed with cotton; and the Boy returned to his seat in the arcade with a happy and a smiling countenance, and with seven years' more life in his body than when he left it.

"The streets in Damascus are narrow and irregular, and consequently well shaded from the sun. Broad streets are no luxury in warm climates; and I felt here the full force of the remark of Tacitus, that Nero spoiled Rome by broad streets. The shops abounded with fruit and vegetables. The peaches, nectarines, and apricots were excellent: a species of the latter, which they called *lousi*, possess the most exquisite and delicious flavour. But what we found most agreeable of all, was the great abundance of iced water exposed for sale in every quarter of the town. It is generally mixed with the juice of figs or currants, and forms an agreeable and refreshing beverage, in which the Damascenes indulge to profusion. Of the shopkeepers, I would say in general, that I

never saw a more comfortable-looking class of people in their station of life. They are clean, well-dressed, of an excellent habit of body, and so extremely civil to strangers, that if they have not the articles you wish to purchase, they will, unsolicited, walk with you to the place where you can be suited, and not leave you till you say 'This will do: this is good.'

"In Damascus, as in Cairo, each class of commodities has its own class of bazars. There are whole streets in which nothing but shoes and boots are sold; others in which nothing but ready-made clothes are sold; others for the silks of Constantinople, which are by far the finest and the most valued. But the articles generally worn in Syria, are of the manufacture of Damascus, and are a mixture of silk and cotton: they are extremely durable, and some of the patterns remarkably handsome. There is one large bazar for the goldsmiths, where we saw no fewer than two hundred of them seated together in one room, each with his anvil, hammer, and drawers before him; but this should rather be called a manufactory than a bazar, for, on entering it, a person was stunned with noise, as if he had been in a foundery. There are also bazars for swords and military accoutrements; but the character of Damascus blades is much declined from what it was in former times. Each country seems to think that it possesses the art in an equal degree of perfection. Constantinople regards her manufacture of swords as the best; and Cairo, Aleppo, and Bagdadt, all put forth a claim to the same distinction.

"The bazars in Damascus are better lighted, and have a more elegant and airy appearance than those in Cairo or Constantinople. The bazars for ready-made clothes, which are near the palace of the Pasha,

form an agreeable lounging place, where the traveller is certain of seeing a constant crowd of people passing and repassing in all the different costumes of the country, which are those of the Turk, the Bedouin Arab, the Druse, and the Syrian Christian. The first is dressed in the most brilliant colours; but the caftan and the red shacksheers are more frequent than the shalwars. The Bedouin Arab is dressed in unbleached cotton cloth, with a grey or blue and white abba in large cross stripes. He wears a leathern girdle about his waist, and a green and yellow handkerchief on his head, which, in the country, hangs down loose over his cheeks, but when he comes into town, he generally ties it tight round his head. They rarely wear turbans. The dress of the Christians is of a graver complexion than that of the Mussulmans, though not quite so dismal in Damascus as it is in Grand Cairo. The turboush is red, and of the same species of manufacture; but it is much larger, and hangs down in a bag from the crown of the head. The turban is of small-checkered silk, red, blue, and yellow, tied so as to give a full square shape in front, and to make the countenance look full and bold. The effect of the Mameluke turban is to make the countenance of a lowering and unkindly aspect, as if it belonged to an assassin or a thief. The abba is quite different in shape, pattern, and manufacture. It is worsted, and wrought in small stripes, red and black. It is worn much shorter, and is every way smaller; and, when viewed behind, looks like a man's coat worn by a woman above her petticoats. The black abba, however, already described, is a dress of much higher consequence than the one which I have just mentioned: it is the full dress of the sheikh, as the other is of his son. Here, it is called mashlah, and

not abba, which is the name reserved for the striped robe. The beniss is also in general use here; and there is much more style and elegance among the people in general, than we found in Cairo, which arises from their greater intercourse with Constantinople, and from a greater number of the inhabitants being gentlemen by birth and education. The females in Damascus wear universally the large white robe which covers their head and shoulders; but such of them as we see in the bazars, are generally past the prime of life, and never walk about in company with gentlemen, as in the Christian towns of Europe. The men wear beards or mustachios, with the cheek, head, and part of the chin completely shaved.

"In the Christian families in Damascus, the ladies present themselves in the same manner as in Cairo or Jerusalem; but, although they occasionally serve the visiter, they are not such slavish menials to him as there. The Christian families here have much intercourse with each other, and balls and entertainments frequently occur. The ladies wear the large white robe; but the *takeel* and *akos* are not common among the inhabitants of Damascus: they seem to be more peculiarly the dress of the country villagers. The ladies wear upon their forehead a frontlet, composed of several strings of zequins, or gold coins, fitted to each other, forming a broad imbricated surface like a coat of mail, nearly as broad as the palm of the hand, rising up, and projecting forward."

"By the *cafés* in Damascus, which have been so much celebrated, are generally understood those that are situated on the banks of the river; for the *cafés* in the interior of the town are mere smoking-houses, and have nothing particular to recommend them; but

the others are remarkably well adapted to the climate. They are formed so as to exclude the rays of the sun, while they admit the breeze, and gratify the eye with the delightful sight of luxuriant vegetation, while the ear is pleased with the rushing sound of artificial cascades. In order to secure the enjoyment of so many luxuries, these *cafés* are situated in the skirts of the town, on the edge of that branch of the Barrada which supplies the gardens. These *cafés* are all constructed of wood, and consist of a high pavilion roof, supported with wooden pillars, and partially covered with mats, evergreens, and creepers. They are far from being elegant or expensive; but they are cool, and admit an agreeable and softened light, that forms a charming contrast with the intense glare of the sun glancing upon the waters, or reflected from the whitened walls of the houses of the town. The floor is of wood or earth, generally the former, and is regularly watered. All round are raised high, broad-bottomed wooden seats like sofas, for the frequenters to sit on after the fashion of their country, and smoke, drink coffee, talk, and enjoy themselves. As a place of public resort, I must confess, these *cafés* appeared to me both dull and uncomfortable, and the company generally of a very ordinary description. There are no public papers, no magazines, no reviews, nothing to keep up either a general or a national interest. Sometimes a person, like a hawker, reads or recites a tale, that may chance to be listened to; it by no means follows as a matter of course. The company are commonly remarkably still and silent, and seem as if, being over-fatigued, they went thither to indulge in a little repose. Each person, as he enters, calls for a hooka and a cup of coffee, which are immediately

brought to him. There are no long pipes in the *cafés* at Damascus, and the hooka is such a hideous and unwieldy instrument, that nothing but the most determined resolution to smoke, could make it at all tolerable. In these words I am not to be understood as abusing the elegant smoking apparatus usually known in this country by the name of hooka, (which, with its handsome arguil and snake, deserves to be spoken of in terms of commendation,) but a most infamous substitute, to which the *cafétiers* of Damascus have most unwarrantably given the same name. It consists of a head that somewhat resembles the hooka, and a small bit of hollow cane, about two feet and a half long, stuck into the side of it for a shaft. It has no amber mouth-piece; it is lighted in the same way as the hooka, but the stalk is too short to let it rest on the ground; and it is so difficult to draw, that the novitiate in smoking is obliged to keep pulling, and balancing, and making such efforts as greatly to endanger the safety of his brain and respiratory organs: and all for what? To obtain a whiff of tobacco through a drop of dirty water!" *

The walls of Damascus, Dr. Pococke thinks, are built on the foundations of the ancient ones, as he observed large stones of rusticated work in many places used in the construction of them. The eastern gate, called by the Christians St. Paul's gate, is probably ancient. The gateway, which is about ten feet wide, is arched over, and "adorned with a kind of Doric pilasters" and a well-executed architrave. The castle, which seems older than the walls, is "a noble, rustic building, with three square towers in front, and five on each side, and is about three quarters

* Travels along the Mediterranean, &c. vol. ii. pp. 460—76.

of a mile in circumference:* appears within like a little town." Passing over the house of Ananias, "a cellar under ground, converted into a mosque,"—the sepulchre of the same personage,—the house of Judas, where St. Paul lodged,—the hole in the wall, through which the apostle was let down in a basket,—the tomb of a St. George, who was put to death for favouring his escape, &c.—we shall give, from Dr. Pococke, a description of the cathedral, now the principal mosque, which, with its avenues and the edifices belonging to it, he pronounces one of the finest things that the zeal of the first Christians produced. The architecture is of the Corinthian order, and very well executed. "The structure of the cathedral was very particular. It is an oblong square. There are three rows of columns in it. In the middle, there was a dome, under which, probably, was the high altar. To the west of the church is a large court, with a portico of granite pillars on three sides. The front of the church next to the court, consisted of arches, supported by pillars of verd antique; between them there are large folding-doors, to be opened at pleasure, so that when the doors were open, the people in the court and the portico round it could see the priest celebrate Divine service. Over these arches, there are a double number of arched windows; there was likewise a portico on the outside of the court and church, of which there are now but small remains: there is a gallery over the portico, with a double number of arches, supported by small pillars.

* Maundrell, with his usual minute accuracy, states its length to be 340 paces, and its breadth somewhat less. Just within the gate are to be seen a "store of ancient arms and armour, the spoils of the Christians in former times." Among the artillery is an old Roman balista, a sort of large cross-bow.

There were three grand entrances into the court, and as many to the church. All the walls of the church, and of the porticoes within the court, were adorned on the outside, over the arches, with mosaic work, of which there are great remains. On the north side, there is a grand ascent to the court, by many steps, and remains of a beautiful colonnade before the entrance, and of another of the same kind on the south, which is more entire. Below the steps to the north, there is a very fine *jet d'eau*, which throws up a great body of water. It seems very probable that there were buildings all round, which belonged to the officers of the church; and they might be divided from one another by the several avenues to the church; on each side of which, it is probable, were twelve columns, which might form a portico on each side, and support galleries like those round the court; for, in one avenue, the pillars are standing. And it is not unlikely, that every particular building was encompassed with such a portico; for it appears, there were very large pillars, about three feet diameter, on the outside all round, those of the porticoes being about two feet diameter. The great pillars are of a coarse marble, except some very large ones at the entrance, which are of granite. One part of these buildings is called the Patriarch's Palace; another, his Seminary; and as it is probable, that there were five piles of building, one might be for the canons, another for the priests, and a fifth for the deacons and other inferior officers. The whole was probably enclosed with a wall, within which there might be a portico corresponding to the portico of large pillars round the buildings; for I saw in the town, at proper distances, remains of some very beautiful door-cases in the finest taste, and also several pillars.

"The Turks call this the mosque of Saint John Baptist;* but the Christians say that it was dedicated to John Damascenus, whose body is in it; and they tell some miracle that happened when they attempted to remove it. They have a tradition, however, that this church was built by the emperor Heraclius, and that it was at first dedicated to Zacharias; which is not improbable, for we find that the Christians of the first ages, especially the Greeks, distinguished their churches by the names of the prophets and holy men that were before Christ, which is the reason why so many churches in Venice have those names; so that although this church might be at first dedicated to Zacharias, yet it might afterwards receive the name of St. John Damascenus, either by a formal consecration, or because the body of that saint was deposited in it; as the convent of Mount Sinai is called St. Catherine, out of the regard which the Greeks have for the relics of that saint, which are deposited there. It is said, this church was, by agreement, continued in the hands of the Christians, but that, at length, the Mahometans took it from them; which may account for the tradition they have of the patriarch's palace, whose see was removed to this place on the destruction of Antioch; though all these great structures were doubtless raised under the

* Maundrell tells us, that in this church, or mosque, "are kept the head of St. John and some other relics, esteemed so holy, that it is death even for a Turk to presume to go into the room where they are kept. He was told by a Turk "of good fashion," that "Christ is to descend into this mosque at the Day of Judgement, as Mahommed is to do into that of Jerusalem." The gates of the church, he describes as "vastly large, and covered with brass, stamped all over with Arab characters, and, in several places, with the figure of a chalice, supposed to be the ancient ensign or arms of the Mamelukes."

bishops of Damascus, when Christianity was the established religion here. The Arab historians observe, that this mosque was much improved by the Kalif Valid about the eighty-sixth year of the Hegira; which has made some of them affirm that he built it.

"Near this mosque is another, which is a very solid building of hewn stone, and though not large, yet the design of it is grand. There is a fine sepulchre in it, of Daher, who, they say, was king of Syria before it was taken by Sultan Seliman. And one reason why there are so many grand mosques in Damascus, is, that the kalifs built several of them as mausoleums over the places in which they were to be buried. Most of the mosques have a court before them, with a portico round it, where the people pray in the summer, and, when it is not the hour of prayer, sit and discourse, or sleep. One mosque particularly is most beautifully adorned with all sorts of fine marbles, in the manner of mosaic pavements; and another has a very high minaret or tower, the outside of which is entirely cased with green tiles. At the north-east corner of the city walls there is a mosque, which, they say, was the church of St. Simon Stylites; and I find this church is said to have been a temple to Serapis.

"There are several hospitals in and about the city; but the Turkish charity is not a settled maintenance for the poor and sick, except for such people as have not their senses, for whom they have a particular regard; but their charity consists in giving victuals to the poor once or twice a week, and sometimes in distributing medicines to the sick on certain days. They have, indeed, an hospital for the maintenance of lepers, at a mosque, where, as some say, the house of Naaman the Syrian stood; or, as others, the house

which he built for Gehazi and his posterity. It is to the east of the city wall. In one part of it there is an Arabic inscription, which is a sort of prayer; it was interpreted to me in this manner: 'O God, for the sake of thy leprous prophet, a friend of our prophet, and for the sake of all the other prophets, give unto us health and peace.' The Christians also have an hospital for lepers, maintained by constant charities; and it is certain that, in some villages not far from Damascus, there are several lepers. The finest hospital is to the west of the city, at the east end of the field of Damascus. It was founded by Sultan Selimân or Selim the second. The rooms are built round a court, with a portico before them, which is covered with cupolas, as well as all the rest of the building; there being in all no fewer than forty cupolas covered with lead. At the south side of the court, there is a fine mosque, covered with a large dome; it has a magnificent portico before it, and two fine minarets: near it, there is a smaller hospital in the same style of architecture; and both of them serve for no other end at present, than to give out food on certain days to the poor."

Among the objects of curiosity without the walls, must be mentioned the grottoes in the side of the hills over the valley of Salheia or Salchiyeh. "One of them is large, consisting of several rooms; it is a mosque, where they pretend to shew the tombs of the forty martyrs who, they say, suffered for Moses: they likewise tell several other stories of these places. Another is the grot of the seven sleepers, where they pretend they slept and were buried: and the sheikh or imam told us," says Pococke, "that they suffered martyrdom for Christ."

About two miles to the north of Damascus, Pococke

mentions a village called Jobah, which he supposes to be a corruption of the ancient Hobah,* the Choba of Jerome, the inhabitants of which were Jews, who believed on Christ, but observed the law. Here he found an ancient Greek church transformed into a synagogue, in the middle of which they shewed the spot where Elijah anointed Hazael king of Syria. "In three apartments of the synagogue, there are thirty-six copies of the Law, excellently well written on parchment rolls, each of them having a round wooden case; and though they seem to make little account of them, yet, it has been mentioned, that the Law was preserved here, when Titus destroyed the Temple.† From one of these rooms, there is a descent to a small grot, in which there is a hole like a window, where, *they say*, Elijah was fed by the ravens!!" Two miles beyond Jobah, near a village called Berze, is a rising ground, where, they say, Abraham overtook the four kings when he rescued Lot; and they are buried under the mound. A mosque a little further on, commemorates the place where Abraham returned thanks for his victory; though the Mahommedans have a story, that, in the cleft of the rock adjoining, Abraham's mother, flying from the idolatry of Nimrod, was safely delivered of the father of the faithful! We are now on hallowed ground, and start traditions, Romish, Greek, and Turkish, at every step. Three leagues further is the village Malouca, built on the side of a steep, high hill, over a narrow valley, where there are two churches; one belonging to the Greeks, the other to the Roman Greeks. On

* Gen. xiv. 15.

† If this synagogue be still in existence, these copies of the Hebrew Scriptures would deserve the attention of the Christian traveller.

the opposite hill is the Greek convent of Saint Thecla, the disciple of St. Paul and the female protomartyr. On the top of the mountain, at the end of the vale, is the deserted convent of St. Sergius, with a tolerable church; and all about this valley, the rocks are cut into numberless niches and grottoes. Some leagues to the north is the convent of St. Moses. After the feast of Holy Cross, Pococke says, the Greeks from Damascus come out to these convents, and to that at Sidonaiia, and spend a fortnight or three weeks in a sort of religious revelling.

About four hours to the N.E. of Damascus is the Greek convent of Sidonaiia, situated at the further side of a large valley on the top of a rock.* Maundrell, who visited it, gives the following description.

"The rock is cut with steps all up, without which it would be inaccessible. It is fenced all round at the top with a strong wall, which encloses the convent. It is a place of very mean structure, and contains nothing in it extraordinary, but only the wine made here, which is indeed most excellent. This place was at first founded and endowed by the emperor Justinian. It is at present possessed by twenty Greek monks and forty nuns, who seem to live promiscuously together, without any order or separation.

"Here are upon this rock, and within a little compass round about it, no fewer than sixteen churches or oratories, dedicated to several names. The first, to St. John; second, to St. Paul; third, to St. Thomas; fourth, to St. Babylas; fifth, to St. Barbara; sixth, to

* The road lies through Jobah; thence, between the hills by a stream called Marabah, to the large village of Tehl or Tall, which stands in a pleasant valley; about two miles further to Mineh, or Meneen; from which Sidonaiia is four miles distant. Saint Thecla is about four leagues from Sidonaiia.

St. Christopher; seventh, to St. Joseph; eighth, to St. Lazarus; ninth, to the Blessed Virgin; tenth, to St. Demetrius; eleventh, to St. Saba; twelfth, to St. Peter; thirteenth, to St. George; fourteenth, to All Saints; fifteenth, to the Ascension; sixteenth, to the Transfiguration of our Lord: from all which, we may well conclude this place was held anciently in no small repute for sanctity. Many of these churches I actually visited; but found them so ruined and desolate, that I had not courage to go to all. In the chapel made use of by the convent for their daily services, they pretend to shew a great miracle, done here some years since; of which take this account, as I received it from them. They had once in the church, a little picture of the Blessed Virgin, very much resorted to by supplicants, and famous for the many cures and blessings granted in return to their prayers. It happened that a certain sacrilegious rogue took an opportunity to steal away this miraculous picture; but he had not kept it long in his custody, when he found it metamorphosed into a real body of flesh. Being struck with wonder and remorse at so prodigious an event, he carried back the prize to its true owners, confessing and imploring forgiveness for his crime. The monks having recovered so great a jewel, and being willing to prevent such another disaster for the future, thought fit to deposit it in a small chest of stone; and, placing it in a little cavity in the wall behind the high altar, fixed an iron grate before it, in order to secure it from any fraudulent attempts for the future. Upon the grates there are hanged abundance of little toys and trinkets, being the offerings of many votaries in return for the success given to their prayers at this shrine. Under the same chest in which the incarnate picture was deposited, they always place

a small silver basin, in order to receive the distillation of an holy oil, which, they pretend, issues out from the enclosed image, and does wonderful cures in many distempers, especially those affecting the eyes. On the east side of the rock is an ancient sepulchre hollowed in the firm stone. The room is about eight yards square, and contains in its sides (as I remember) twelve chests for corpses. Over the entrance there are carved six statues as big as the life, standing in three niches, two in each niche. At the pedestals of the statues may be observed a few Greek words."

Some reformation appears to have taken place in the interior arrangements of this convent when Pococke visited it. The monks seem to have been cashiered, and the nuns were become old women.* "The convent," he states, "is governed by an abbess, whose office continues during life: she is put in by the patriarch, and nominates the nuns, who are about twenty in number. These nunneries are more like hospitals than convents, the members of them being mostly old women, who are employed in working, especially in the management of silk-worms. The abbess shewed me her hands, and observed to me, that they were callous with work. She ate with us both above in the convent, and below in the apartment for strangers. The women seldom take the vow in less than seven years, and often remain many years at liberty: they may see and converse with men, and go any where, even to distant places, with leave. They have two chaplains to the convent: one is a monk

* Van Egmont found twelve brothers and twenty sisters in the convent, all, however, considerably advanced in years. He supposes the institution may be some relic of the ancient *Agapeti* or *Synisacti*, a sort of Platonists. Sidonaiia was a bishop's see, and the bishop then resided in the convent.

who lives in it: the other is married, and resides in the town." The emperor Justinian, besides endowing the convent with lands, for which a rent is now paid to the Grand Signior, is stated to have given the convent 300 Georgian slaves for vassals, whose descendants are the people of the village, and are of the Roman Greek Church. The churches of St. John, St. Saba, and St. Barbara, have three naves, with an altar at the end of each, after the Syrian style; and Pococke noticed in them several Doric capitals and remains of fresco paintings. The chapel of St. Peter and St. Paul, is apparently of high antiquity: it is of very solid work, built in the form of a Greek cross within, but the walls form a square of thirty-two feet six inches. There is a Roman Greek church, called Saint Sophia, in which are two rows of slender pillars with Corinthian capitals, that seem to have belonged to some more ancient edifice. On the high mountain to the north, near the church belonging to the ruined convent of St. Thomas, is a spacious grotto, fifty-five feet long, twenty broad, and ten high: "there are two seats and a shelf round it, and four square pillars in the room; there is likewise an apartment at the further end, and on each side." It is called *the grot of the Council.* About two hours to the north, on the highest summit of the mountains, is the convent of St. Sergius, at that time tenanted by a solitary monk.

About twelve miles to the N.W. of Damascus is a high and steep mountain, surmounted by a ruined church, built over the spot where Cain buried Abel. The place is called *Nebbi Abel*, and the legend is, that the fratricide carried the corpse for some time on his back, not knowing how to dispose of it, till he saw a raven making a hole in the ground to bury one of its own species, which gave him the hint to inter his

brother. The wall of the church is built with single stones three feet thick, and is decidedly ancient. About five feet from the portico are two pillars three feet and a half in diameter, with round Doric capitals. The door-case is very beautiful. An imperfect Greek inscription inside the church, makes mention of Lysanias, tetrarch of Abilene, and of a lady of the name of Eusebia. "This inscription," remarks Dr. Pococke, "is a confirmation that Abila was near, which doubtless was the capital of the tetrarchy of Abilene, mentioned in Scripture as under the government of Lysanias, from whom, probably, this city was distinguished by the name of Abila of Lysanias." Opposite to this, in the valley on the north side of the Barrada, Pococke noticed the remains of a portico; and at the village Seneiah, at the foot of the hill, a short marble pillar, with an imperfect Greek inscription, probably a milestone. It is evident that this has been a site of some consequence; and the legend has most likely been suggested by its ancient name. Its situation on the Barrada, the "golden river," together with its other topographical features, seems to identify Nebbi Abel with the Abila of the Romans.*

* Abila of Lysanias, called by Josephus, Abila in Libanus, was, according to the Itineraty, between Damascus and Heliopolis. (Eusebius erroneously places it between Pancas and Damascus.) The word Abila has been variously derived, but is said to signify, in the Phenician, a mountain or rock. The Greeks changed the name of Abila to Leucadia, *white*, in allusion, probably, to the colour of the limestone rock. Strabo, speaking of Leucadia in Acarnania, says, it was so called because of a great white rock in the neighbourhood. The learned Editor of Calmet places Abila or Leucadia on the Chrysorrhoas or Barrada, on the authority of a medal bearing the inscription *Chrysoroas Claudiaon*, and, on the reverse, *Leucadion*. Abila was famous for its vineyards; accordingly, a bunch of grapes appears as a device

Further to the north, where the little river Fege (or Fijji) issues in a large clear stream from under the mountain, Pococke mentions a very ancient temple, almost entire, the side of which is washed by the stream; the stones are of the same thickness as the walls, and the pilasters have no capitals. On an eminence is another temple, apparently built long after the other, yet in a much more ruinous state. There can be little doubt that they were dedicated to the nymph of the fountain. The pleasant village of *Ain Fijji* is at the end of a beautiful and well cultivated vale; it is a ride of seven hours from Damascus. The river is described by Dr. Richardson as one of the coolest and shortest rivers in the world. "It issues from the limestone rock, a deep, rapid stream of about thirty feet wide. It is pure and cold as iced water, and after coursing down a stony and rugged channel for about a hundred yards, falls into the Barrada, where it loses both its name and its beauty." The natives have a notion, Pococke says, that this river comes from the Euphrates under ground. About a mile from its apparent source, he discovered an aqueduct, which, he was told, extended to Caraw; it is ascribed to King Solomon; but "they have another tradition, that the aqueduct was made or improved by a woman," — possibly the queen of Palmyra.

The waters of the Barrada, like those of the Jordan, are of a white sulphureous hue; they have an unpleasant taste, and Volney ascribes to them an unwholesome quality. It is not without reason, he says, that they are complained of as cold and hard,

on one of its coins. This makes it the more probable that it was situated on a rocky eminence or declivity suitable for their cultivation.

and as tending to produce calculous obstructions.* The Barrada is, no doubt, the Pharpar of the Scriptures.† Dr. Richardson remarks, that the word would be pronounced throughout the East, *Varatha*, which is a probable corruption of the original name. The Greeks and Romans called this river Chrysorrhoas.

The Abana (or Amana) is no longer known under that name. Benjamin of Tudela describes the Abana as running into the city itself, its waters being conveyed by pipes into all the houses of distinction, as well as the market places; while the Pharpar, he says, runs by the city walls, and waters the gardens. Pococke however states, that the Barrada runs through the town in a large stream, "as do the three last streams that come out of it on the south side, namely, the Baneas, the Kenouat, and the Derany. Another, which is more elevated, is called the Mezouy; it runs south of the town, and waters a village called Mezy." These are small streams. To the north of the town is the water-channel called the Jesid,‡ which runs on a hanging terrace, sixty feet in some parts above the Barrada; and, on a lower level, the Toura. These in some places run under ground. Between these and the city, "the *Acrabane*, or Serpentine river, which goes out of the Barrada in the field of Damascus, runs close to the north walls."

* Pococke says, that the inhabitants do not drink the river water, but that of the springs, which is very good and abundant.

† 2 Kings v. 12.

‡ Van Egmont calls it *Jabed*, and Baneas he writes *Panjas*: these channels are evidently the work of art, and have been formed, he remarks, "with prodigious labour."— *Travels*, vol. ii. p. 257.

This would seem, both from the similarity of name and the description, to be the Abana, and Benjamin of Tudela has in that case only misapplied the names. It is singular that no other traveller should have mentioned this stream. Maundrell "could find no memory so much as of the name" of either river. There are altogether eight streams, natural and artificial included; yet, as six of these are the work of art, the original division of the river into two branches would correspond to the mention made of the Abana and the Pharpar. It is probable that the former was once the larger stream, before it was let off into channels for watering the gardens.

About three hours above Ain Fijji, pursuing the banks of the Barrada, is a very picturesque and remarkable pass called Souk, where the road is narrowed by the approach of the mountains on either side of the river. In the rock on the right hand, excavations have been made in places that seem quite inaccessible without the help of a scaling-ladder, or a rope and basket. Some of the doors are formed with great care, and have buttresses on each side, and statues between them, bearing some resemblance to those at Ebsambul. Here the river is crossed by a bridge, and the scene is highly picturesque. In three hours further, the valley widens, and exhibits a great deal of cultivation. The source of the Barrada is a little below the pleasant and healthy village of Zibdane,* the property of Ahmed Bey. Above the

* This is doubtless the *Septany* and *Zebdaineh* of Pococke, about eighteen miles from Damascus, where, according to their tradition, Cain slew Abel. Two hours further is Zurgeia (the Surgawich of Maundrell), a village about half the size of Zibdane. From this place it is a distance of about five hours to Baalbec. Four or five miles to the N. of Zibdane, among the

village flows a small stream called Dilla, which runs into the Barrada. Zibdane is half way between Damascus and Baalbec. *

But we must no longer suffer ourselves to be detained in the enchanting neighbourhood of this favourite capital, as we have yet before us the country south of Damascus,—the Auranitis, Trachonitis, Gaulonitis, Iturea, Batanea, and Galaaditis of the ancients, comprising the vast plains of the Haouran, and the mountainous country east of the Jordan. For a correct description of these countries, we are indebted almost exclusively to the enterprising labours of the indefatigable Burckhardt. The modern political divisions of this territory, the whole of which, as far south as wady Zerka, belongs to the pashalic of Damascus, are stated to be as follows: 1. *El Ghoutta*, the plain of Damascus itself, containing upwards of eighty villages; bounded on the N. by Djebel Szalehie (Saleheia); on the W. by Djebel el Sheikh; on the S. by Djebel Kessoue; and on the E. by the plain El Merje. 2. *Belad Haouran*, or the country of Haouran, com-

mountains, is a place called *Nebbi Shitt* (Prophet Seth), where they shew a very long tomb as the sepulchre of the son of Adam. On the high hill near the village of Sinie, or Seneiah, on the road to Baalbec, is shewn the tomb of Abel, thirty yards long, to answer to the stature of him who is buried under it! The tomb of Noah is found near Zahle (see vol. i. p. 153), and that of Nimrod, near the foot of Djebel Sheikh. In fact, the whole district abounds in antediluvian monuments. But the most curious fact remains to be mentioned, and it proves the identity of the Agro Damasceno and Paradise. It is confidently asserted, that Adam was created there, being formed of the red soil which is found to the west of Damascus.

* Dr. Richardson observed a considerable difference here in the pronunciation of the Arabic from that which obtains at Damascus: it consists chiefly in dropping the final letter, and pronouncing *u* as *au*.

prising the whole of Auranitis, part of Trachonitis and Iturea, and the northern district of Batanea: it is bounded on the N. by Djebel Kessoue and Djebel Khiara; on the E. by the rocky district El Ledja and the Djebel Haouran; on the S.E. by the Desert, Boszra and El Remtha being the furthest inhabited villages; on the W. by a chain of villages on the Hajji road, extending from Ghebarib to Remtha. 3. *Djedour* (Ittur), the flat country south of Djebel Kessoue, E. of Djebel el Sheikh, and W. of the Hajji road, extending to Kasem or Nowa: it contains about twenty villages, and comprises the greater part of Iturea. 4. *Djolan*, probably the ancient Gaulonitis, including part of Batanea, Argob, and Hippene: it comprises the plain to the S. of Djedour, and W. of the Haouran, bounded on the W. by Djebel Heish and Akabe Feik;* on the S. by the *nahr Aweired* and the *Sheriat el Mandhour*, or Hieromax. 5. *El Kanneytra*, so named from the chief village where the aga resides, probably the ancient Canatha: it comprises the mountain El Heish (the Mount Hermon of Scripture), from the neighbourhood of Panias to its southern extremity. 6. *Belad Erbad*, or *Belad Beni Djohma*, called also from the principal family of the district, *El Bottein:* it is divided on the N. from the Djolan by the nahr Aweired; on the E. it is bounded by the Hajji route; on the S. by the territory of Beni Obeid; on the W. by El Kefarat. The greater part of Batanea is comprised within its limits; and it is remarkable that the name of Bottein has a close resemblance to its ancient appella-

* Akabe Feik and Akabe Om Keis are the steep declivities which border the lake Tabaria and the Ghor of Tabaria on the east.

tion. The Sheikh's residence is Erbad. 7. *El Kefarat*, a narrow strip of land running along the southern border of the wady Sheriat el Mandhour, from Belad Erbad to Om Keis; its principal village is Hebras. 8. *Esserou*, a district parallel to El Kefarat, extending from Belad Erbad to the Ghor, and watered by wady el Arab. Both these latter two districts lie between the Sheriat and the mountains of Wostye, and are comparatively flat, though intersected by numerous deep valleys. 9. *Belad Beni Obeid*, a district on the eastern declivity of the mountains of Adjeloun, bordered on the N. by Erbad, on the E. and S. by Eszoueit, and comprising the southern parts of Batanea. Its principal village is El Hossn, supposed to be the ancient Gamala. 10. *El Koura*, a mountainous region, comprising the northern part of Galaaditis: it is separated on the S.W. from Adjeloun by the wady Yabes (probably the Jabbok); to the W. and N.W. it borders on Wostye; to the E., on Belad Beni Obeid. 11. *El Wostye*, a district to the S. of El Serou, or Esserou, and E. of the Ghor Bisan (Bethsan). 12. *Djebel Adjeloun*, a mountainous country, for the most part wooded, bordered on the N.E. and E. by Beni Obeid, on the North by the Koura, on the W. by the Ghor, on the S. and S.E. by El Moerad. Part of Galaaditis is included in this district. 13. *El Moerad*, including another part of Galaaditis: its boundaries are Djebel Adjeloun, the Ghor, and El Zoueit on the N., W., and E.; on the S. the wady Zerka. It is throughout mountainous. The summits of Djebel Adjeloun mark the limits between this and the last-mentioned district. 14. *Eszoueit*, or *El Zoueit*, to the E. of Beni Obeid and Moerad, separated from the latter by the wady Deir and Seil Djerash, bounded on the S. by the wady

Zerka, and extending eastwards beyond the Hajji route, to the south of the ruined city of Om Ejjemal. It forms the southern part of Galaaditis, is partly mountainous, and partly a plain country, but is quite depopulated. "There are at present," says Burckhardt, "no inhabited villages in the Zoueit."

Beyond the Zerka, the chain of mountains increases in breadth, and the country called the Belka begins,—the ancient Perea. The whole district from Kanneytra to the Zerka was, in 1812, under the government of the Aga of Tabaria; but this can happen only when the pashalics of Acre and Damascus are united.

THE HAOURAN.

THIS vast and fertile plain, which produces the finest wheat in Syria, is inhabited by Turks, Druses, and cultivating Arabs: it is also visited in spring and summer by several Bedouin tribes. Burckhardt computes the resident population at from 50 to 60,000, of whom 6 or 7000 are Druses, and about 3000 Christians. The Turks and Christians have exactly the same modes of life, and in their customs and manners both very nearly resemble the Arabs. Their ordinary dress is precisely the same. A coarse white cotton stuff forms their *kombaz* or gown; the *keffie* round the head is tied with a rope of camel's hair; they wear over the shoulder the *abba*, leaving the breast and feet naked.* They have also adopted, for the most part, the Bedouin dialect, gestures, and phraseology, according to which most articles of household furniture have names different from what

* The women dress in the Bedouin manner, having a veil thrown over their head, but they seldom veil their faces.

they bear in the towns. It requires little experience, however, to distinguish the adults of the respective nations from each other. The Arabs are generally of short stature, with thin visage, scanty beard, and brilliant black eyes; while the fellahs, or cultivators, are taller and stouter, with a strong beard, and less piercing look. The difference seems chiefly to arise from their different mode of life, as the youth of both nations, up to the age of sixteen, have precisely the same appearance. Religion seems, in the Haouran, to occasion little distinction in the political condition. "When quarrels happen," we are told, "the Christian fears not to strike the Turk, or to execrate his religion; a liberty which, in every town of Syria, would expose the Christian to the penalty of death, or to a very heavy pecuniary fine. Common sufferings and dangers in the defence of their property, may have given rise to the toleration which the Christians enjoy from the Turks in the Haouran, and which is further strengthened by the Druses, who shew equal respect to both religions." Four-fifths of the Christians are Greeks; and the only religious animosities which Burckhardt witnessed, were between them and the Roman Catholics. The Turks and Christians are under the control of an aga, appointed by the Pasha, who generally resides at Mezareib; but the Druses are governed by an hereditary sheikh, of the family of Hamdan, who corresponds immediately with the Pasha. To keep the peace, a garrison, or armed police, of between five and six hundred Moggrebins, is constantly stationed in the Haouran; half at Boszra, and half at Mezareib. But the Pasha has entrusted the Druses with the defence of the villages, against such of the Arabs as may be at war with him; a service which they

perform very badly, being the secret friends of all the Arabs, for which they are hated by the fellahs. The Bedouins of the Haouran are of two classes; those whose wanderings are confined to the Haouran, or to some particular districts, and those who visit it only in the spring and summer season. The Arabs of the Djebel Haouran, called the *Ahl el Djebel*, and those of the Ledja, seldom encamp beyond their usual limits; they are kept in more strict dependence on the Pasha than the other tribes. The former tribe are the shepherds of the people of the plains, who entrust them with their flocks during the winter, to pasture among the rocks of their mountain. In spring, the Arabs restore the flocks to their proprietors, receiving for their trouble one-fourth of the lambs and kids, and a like proportion of the butter made from the milk during the spring months. Those which are to be sold, are now taken to Damascus. In May, the whole Haouran is covered with swarms of wanderers from the Desert, who come for a twofold purpose; water and pasturage during the summer months, and a provision of corn for the winter: they remain till after September. If they are at peace with the pasha, they encamp quietly among the villages near the springs or wells: if at war with him, they confine themselves to the district to the S. of Boszra, towards Om Ejjemal and Jedhein, extending as far as El Zerka. Those who now visit the country, are almost exclusively of the tribe of Æneze, who are Wahabies, and who were, till within a few years of Burckhardt's visit, the constant carriers of the Hajji, supplying the pasha with several thousand camels by contract.

The fertility of the soil in the Haouran depends entirely upon the water applied to it. In districts where there is plenty of water for irrigation, the

peasants sow winter and summer seeds; but where they have to depend entirely on the rainy season, nothing can be cultivated in summer. The harvest in these districts, therefore, is in proportion to the abundance of the winter rains. The lands incapable of artificial irrigation, are generally suffered to lie fallow every other year; but a part of them is sometimes sown in spring with sesamum, cucumbers, melons, and pulse; and where abundance of water may be obtained from neighbouring springs, the soil is sown with lentils, pease, sesamums, &c., after the grain harvest. Fields watered by rain yield more, in proportion to the seed, than those which are artificially watered. In middling years, wheat yields twenty-five-fold: the barley, in some parts, has yielded fifty and even eighty-fold, and, in one instance, wheat has been known to yield in a still higher proportion. The crops are sometimes destroyed by mice, though not so frequently as in the neighbourhood of Homs and Hamah.

The first harvest is that of horsebeans, at the end of April: vast tracts are sown with these, to serve as food for the cows and sheep, and camels are fed with the flour, mixed with barley-meal, and made into a paste. Next comes the barley harvest, and towards the end of May, the wheat: in the interval, the peasants eat barley bread.* Fruit and vegetables are drawn chiefly from Damascus, or from the gardens

* Barley is generally not more than half the price of wheat. Wheat fetches, in abundant years, 50 piastres per *gharara* (about 2*l.* 10*s.* per 15 cwt.), but in 1811 rose to 190 piastres. In 1812, the price of an ox or cow was about 70 piastres, that of a camel about 150 piastres. Burckhardt gives the following table of measures: 1 *rotola* = 5¼ lb. English: 3¼ *rotola* = 1 *moud*: 80 *moud* = 1 gharara, or 15 cwt.

on the banks of the Sheriat, cultivated by the Menadhere Arabs. The wealth of a cultivator is estimated by the number of *fedhans* (or yokes of oxen) which he employs: the owner of two or three is esteemed a rich man, and he will probably possess besides, two camels, a mare or gelding, or a couple of asses, and forty or fifty sheep. Daughters are paid for in marriage, according to the respectability of their father, whether Druse, Turk, or Christian; they will sometimes fetch as high as 1500 piastres. If the family is rich, the bride is fitted out with clothes, and a string of zequins or silver coin to tie round her head, and is then delivered to her husband.

Taxes are very heavy in the Haouran. There is, first, the *miri* paid to the pasha, which is levied on the fedhans; but the amount depends on the sum at which the whole village is rated in the pasha's books, which must be paid so long as the village is inhabited, be the number of fedhans employed few or many. In 1812, the miri amounted, on the average, to 500 piastres per fedhan. Next comes the expense of feeding soldiers on the march, and of supplying barley for their horses, which may amount to fifty piastres per fedhan and upwards. The third and heaviest contribution paid by the villagers, is the *khone* (brotherhood), the tribute claimed from time immemorial by the Bedouins, in return for their protection, or rather forbearance in not touching the harvest or driving off the cattle. Each village pays *khone* to one sheikh in every tribe, who then acknowledges it as his *ukhta* or sister, and is bound to protect the inhabitants against all the members of his own tribe. The pasha connives at this exaction, and shares in the plunder: the several sheikhs receive from his highness an annual present of a pelisse as their commission or warrant,

in return for which they present him with a proportion of the tribute. This *khone* varies from 30 or 40 to 400 piastres to each sheikh. Lastly, come the *avanias*, or extraordinary contributions levied at the will of the pasha, to which there are no limits but his good pleasure or the possibility of raising the sum levied. The receipt of the *miri* of the whole pashalic, which may amount to 250,000*l.*, is in the hands of the Jew bankers or *serafs* of the pasha, who have 2½ per cent on his revenue, and as much on his expenditure. Their agents, who repair to the Haouran in harvest time to receive the miri, (which is sometimes claimed in money, sometimes in kind,) generally contrive to extort something for themselves. Thus, what with the oppression of the government on one side, and the exactions of the Bedouins on the other, the fellahs of the Haouran are reduced to a state little above the wanderers of the Desert. "Few individuals," says Burckhardt, "either among the Druses or the Christians, die in the same village in which they were born. Families are constantly moving from one place to another. In the first year of their new settlement, the sheikh acts with moderation towards them; but, his exactions becoming in a few years insupportable, they flee to some other place, where they have heard that their brethren are better treated; they soon find, however, that the same system prevails over the whole country. Sometimes, it is not merely the pecuniary extortion, but the personal enmity of the sheikh, or of some of the head men of the village, that drives a family from their home, for they are always permitted to depart. This continued wandering is one of the principal reasons why no village in the Haouran has either orchards, or fruit-trees, or gardens for the growth of vegetables.

'Shall we sow for strangers?' was the answer of a fellah to whom I once spoke on the subject; meaning by the word *strangers*, both the succeeding inhabitants and the Arabs."

The state of manners in the Haouran is stated to be almost as pure as among the Bedouins. Public women are not suffered, and adultery is punished by the death of the woman, while the other party is liable to be ruined by the heaviness of the fine. Hospitality to strangers is another characteristic common to the Arabs and the people of Haouran. There is in every village, the *medhafe* of the sheikh, where all strangers of decent appearance are entertained. "It is the duty of the sheikh to maintain this *medhafe*, which is like a tavern, with the difference that the host himself pays the bill. The sheikh has a public allowance to pay these expenses. Hence, a man of the Haouran, intending to travel about for a fortnight, never thinks of putting a single *para* in his pocket: he is sure of being every where well received, and of living better perhaps than at his own home." But a traveller may with confidence seek a night's shelter at any house he pleases. Immediately on his alighting, a mat will be spread for him, coffee made, and a breakfast or dinner set before him. It is a point of honour with the host never to accept of the smallest return from a guest.

The Hajji route from Damascus to Mecca, lies through the plain of the Haouran. It has been changed three different times. At first, it passed on the eastern side of Djebel Haouran; the fear of the Arabs then induced the Emir el Hajji to prefer a route through the Ledja and Boszra; but, about 90 or 100 years ago, the present caravan route was established. On the 15th of the month Shauwal, the

Pasha leaves Damascus at mid-day by the *Bab Allah* (the gate of God), and proceeds the distance of a quarter of an hour, to the mosque called *Kubbet el Hajji*, where he passes the night. Opposite to it is the village *El Kadem* (the foot), so called from Mahommed's having left the mark of his footstep at this place when he stopped here, and declined to enter Damascus. The approach to Damascus in this direction, Burckhardt says, is very grand, being formed by a road above 150 paces broad, bordered on each side by an olive grove, and continued in a straight line for upwards of an hour. In several places, the hajji route has been paved for the distance of 100 yards or more. From the *Kubbe*, it is a distance of five days to the castle of Zerka, where the Hajji rests for a day.* This is the extremity of the Haouran.

The rocky wilderness called the Ledja, and the Djebel Haouran, comprehending all the uneven country which extends along the eastern side of the plain of Haouran, from near Damascus to Boszra, are undoubtedly the Trachonitis of Strabo and Ptolemy, and answer to the twofold division of that territory, the capital of which was Missema. The ruins of

* First day, to the village Kessone, which has a well-provided bazar, four hours; to Khan Denonn on the river *Jaw. adji*, one hour. Second day, to the village Ghebaib, four hours; to Didy, three hours; to Es-Szanemein, (a ruined town and castle,) one hour. Third day, to Dilly, four hours; to Shemskein, (a considerable and prosperous village,) four hours; to El Mezareib, (the principal town in the Haouran, next to Boszra,) four hours. Fourth day, to Wady el Medan, one hour; to El Remtha, three hours; to El Fedhein, four hours. Fifth day, to Kalaat el Zerka, a day's journey. To the E. of Fedhein, the Djebel Haouran terminates; and in the same latitude, the Djebel Heish, to the W. of the Hajji route, changes its name to Djebel Belka. The rest of the route to Mecca will be given under ARABIA.

that deserted city are three miles in circuit. It was in consequence of the predatory incursions of the Arabs from these mountain recesses, that Augustus transferred the government of Trachonitis from Zenodorus, who was accused of encouraging them, to Herod, King of Judea.* On the eastern foot and declivity of Djebel Haouran, Burckhardt states, that there are upwards of 200 ruined villages, all built of black stone (basalt), at a quarter or half an hour's distance from each other. The whole of this district belongs, however, to Arabia, more properly than to Syria; not only as its inhabitants are almost exclusively Arabs, but as, both in the Scriptures and in profane history, it appears to have been included under the former name. According to Eusebius, the country and the greater part of the cities beyond Jordan, with the whole district termed the third Palestine, were parts of Arabia. Roman Arabia, or *Arabia Provincia*, which had for its capital Bostra, is supposed to answer to Batanea and Auranitis; and Boszra is still, including its ruins, the largest town in the Haouran. This, there can be little doubt, is the Arabia into which St. Paul retired from Damascus, and of which Aretas was king.† The Haouran is

* Joseph. Ant. book xv. chap. 10. Wars, book i. chap. 20. See Preface to Burckhardt's Syria.

† See Acts ix. 25. 2 Cor. xi. 33. 2 Macc. v. 8. There were several princes of this name. Josephus states, that the inhabitants of Damascus, weary of the government of the King of Syria, delivered their own city to Aretas, King of Arabia. This Aretas was the ally of Antipater, and besieged Aristobulus in Jerusalem, B.C. 65: he took the city, all but the temple, but was compelled to retire by Scaurus, Pompey's general. Damascus was also retaken by the Roman forces. Æneas, his son or grandson, succeeded him, and assumed the name of Aretas. Herod Antipas married his daughter. On her being divorced in favour of

only once mentioned in the Old Testament,* as a district on the N. E. of the Holy Land, where it is rendered Auranitis by the Septuagint. Abulfeda makes Boszra its capital. Here, therefore, we may close our account of Syria, reserving a more particular account of the topography of these districts, as well as of their ruined sites, and of the tribes thinly scattered over these once populous regions, for another place.

CONCLUSION.

LET us cast a retrospective glance at the country we have been surveying,—a country so highly favoured by Heaven, that it unites, by a happy combination of various properties of soil and climate, the advantages of every zone; of an almost inexhaustible fertility, and capable of supporting a most dense population; yet, in every age, wasted and depopulated by the ravages of conquerors, the very play-ground of ambition; and now consigned to comparative barrenness and helpless anarchy by a rapacious and cruel despotism, which "destroys more than it feeds upon;"—the country of the vine and the olive, the oak and the cedar, the mulberry-tree and the palm,—which can boast of the richest pastures, the finest corn lands, and the most exquisite fruits,—the birth-place of commerce, the emporium of the East; in a word, the country which numbers among its cities, Tyre and Sidon, Tripoli

Herodias, Aretas declared war against the Jewish tetrarch, on the pretence of difficulties concerning the limits of Gamala, and Antipas was entirely defeated. Both these kings of Arabia appear to have been tributary to the Romans; and Damascus seems to have been restored to the Arabian prince, or to have been reconquered by him, A.D. 38, when St. Paul was at Damascus. See Calmet's Dict., by Taylor. Art. *Aretas* and *Damascus*.

* Ezek. xlvii. 16.

and Antioch, Baalbec and Palmyra, Aleppo and Damascus. And all this is in the hands of the Turk! What is still worse, the Turks, who form a very small proportion of the inhabitants, though illiterate, are not the most ignorant; though Mahommedans, are not the least Christian part of the population. Here, religious bigotry is found reigning and raging peculiarly among the hostile votaries of different benighted communions, —the Greek, the Syrian, and the Papist; while the Bible is almost unknown, and Divine service is performed in a foreign tongue. The Moslem worships his Prophet, the Christian prays to the Virgin and the Saints, the Druse to neither; while, in the recesses of Lebanon, the heathen still clings to the infamous rites of the old classical idolatry. Such is Syria! It is not our province to speculate on the changes which future years may introduce. It is certain, that the natives groan for deliverance; and even the Moslems have a superstitious presentiment that their power is drawing to its termination. "It is surprising," says a recent traveller,* "to hear the universal desire expressed by all classes of people in this country, that a European Christian power should be induced to come and take possession of it." Four thousand British troops, this writer thinks, (himself a military man,) "with the indubitable assistance of the native inhabitants," would easily take possession of all Syria, while 10,000 would suffice to conquer Egypt; without which, indeed, it might prove a precarious possession. Acre and El Arish secured, Palestine could oppose little resistance. A few thousand men garrisoned in the strong posts of the Haouran, Burckhardt says, would effectually keep the peace and put an end to the exactions of the Arabs. El Hossn, Deir el Kamr, Szaffad,

* Major Mackworth.

Sanhour, and Kerek, present other strong positions very available in the hands of a European power. The Christians of the Greek church naturally look towards Russia; and when Seetzen travelled, they caught at the idea that he was sent by *Melek el Aszfar*, the Yellow King, (the title they give to the Russian Emperor,) to examine the country preparatory to an invasion for the purpose of delivering it from the Turkish yoke. The Druses and the Arabs, it is thought, would prefer the English, who have, even in the eyes of the Turks, the merit of not being idolaters. Should another Fakr el Din or Sheikh Daher, or, were it possible, another Judas Maccabæus arise, he might have, in the present distracted state of the Turkish empire, with European alliance, a fairer opportunity than has yet presented itself, of becoming the liberator of his country. In the mean time, a silent revolution is gradually working by less doubtful and less aggressive means. Religious prejudices are giving way before the influence exerted by British travellers. The Arabic Scriptures are finding their way all over the country. The Terra Santa convents are happily on the decline, while Protestant missionaries are, for the first time, turning their attention to the holy city and the Syrian Christians. Should the Turkish government be induced to tolerate the measure, it is contemplated to establish a Protestant church at Jerusalem,—a nobler achievement than Godfrey of Bouillon effected by his sword, and than Tasso has sung. From such a focus, the rays of Scriptural light would diverge in all directions; and in the footsteps of Christianity would follow, as they ever have done, industry, freedom, social order, and all the charities of life.

END OF SYRIA.

ASIA MINOR.

ASIA MINOR,

OR

NATOLIA.

[A province of Asiatic Turkey, bounded on the N. by the Euxine, or Black Sea; on the W. and S. by the Mediterranean; on the E. by the Euphrates.]

Asia is a word of uncertain derivation, and it has been variously applied in ancient and modern times. Bochart derives it from the Hebrew *Chatzer*, signifying *the middle;* but its true etymology is unknown.* The word does not occur in the Old Testament records. In the books of the Maccabees, as well as in the New Testament, it is employed in its limited sense, as denoting the Roman province of Asia. The Romans divided it into Asia within, and Asia beyond Taurus. The kingdom of Asia occupied only the western provinces of the peninsula, to which also was confined the prætorian province, as well as proconsular Asia.† But the countries afterwards included

* Calmet supposes it to signify muddy, boggy, from the Greek ἄσις: which seems an unlikely derivation, as it does not correspond to the country so designated. The editor of the London edition of Calmet contends for its being derived from the Chaldee *Ashia* (rendered in the A. V. of the Scriptures, foundations), which he thinks may imply *extent—continent*. Classic fable derives it from Asia, the daughter of Oceanus, whom some make the mother of Prometheus. It is remarkable that both Asia and Ilion should be derived from words signifying mud or clay.

† This is supposed to be the province referred to, Acts xix. 10; xx. 18.

under the general appellation of the Lesser Asia, in contradistinction from the Asiatic continent, are those known to the Greeks as the provinces of Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Phrygia, Galatia, Lycaonia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and Cyprus. These were subsequently comprehended, with the exception of Cilicia and Cyprus, under the twofold ecclesiastical division established by Constantine, of the diocese of Asia, having Ephesus for its capital, and the diocese of Pontus, the capital of which was Cesarea. The Turks have distributed the country into pashalics, which confound the ancient divisions. These, according to a manuscript native work cited by M. Malte Brun, are seven in number. I. The *Pashalic of Anadhouly* (Anatolia), which extends over the western coast, including the ancient Mysia, Lydia, Phrygia Proper, Lycia, Caria, Pamphylia, Pisidia, and the greater part of Galatia and Paphlagonia. II. *The Pashalic of Siwas* (Sebastia), comprising the eastern part of Galatia, with the upper part of Pontus. III. *The Pashalic of Tarabozan* (Trebisond), comprising Cappadocian Pontus and Southern Colchis. IV. The *Pashalic of Konieh* (Iconium), comprising Central and Western Cappadocia, Lycaonia, and Isauria. V. *The Pashalic of Merasche* (Merash), occupying the confines of Syria, Commagenia, Cataonia, and Cilicia. VI. *The Pashalic of Adana*, answering to Cilicia Proper. VII. *The Mutsellimlic of Cyprus*, including that island, and part of the coast of Cilicia and Pamphylia south of Taurus, the modern Karamania.

Too little is known, however, of the precise limits of these provincial governments, and of the interior of the country generally, to admit of our following this division in describing the country. Nor will it be

easy or satisfactory to adhere to the plan of giving the few ascertained routes. Indeed, among the countries interesting to the traveller from the historic associations connected with them, and the vestiges of Grecian and Roman art which they present, none is so difficult to explore as Asia Minor. "In European Turkey," remarks a traveller who has paid particular attention to the geography of the country under consideration, "the inhospitality of the Mahommedans is somewhat tempered by its proximity to civilised Europe, its conscious weakness, and the great excess of the Christian population over the Turkish. But in Asia Minor, the Christian must always feel that he is merely tolerated. The Turks are sensible that the country is still their own, and that they are a step further removed from those Christian nations whose increasing power keeps pace with the decline of their own race, obliging them to look forward to their expulsion from those regions, which they usurped from the Greeks when the Christian states were comparatively feeble, as to an event that must some day be fulfilled. In the eyes of civilized Europe, it is one of the most wonderful political phenomena of the present day, that countries so favoured by nature are still suffered to remain in their hands.

"In Asia Minor, among the numerous impediments to a traveller's success, must be chiefly reckoned, the deserted state of the country, which often puts the common necessaries and conveniences of travelling out of his reach; the continual disputes and wars among the persons in power; the precarious authority of the government of Constantinople, which, rendering its protection ineffectual, makes the traveller's

success depend upon the personal character of the governor of each district; and the ignorance and suspicious temper of the Turks, who have no idea of scientific travelling; who cannot imagine any other motive for our visits to that country, than a preparation for hostile invasion, or a search after treasures among the ruins of antiquity; and whose suspicions of this nature are, of course, most strong in the provinces which, like Asia Minor, are the least frequented by us. If the traveller's prudence or good fortune protect him from all these sources of danger, as well as from plague, banditti, and other perils incidental to a semi-barbarous state of society, he has still to dread the loss of health from the combined effects of climate, fatigue, and privation; a misfortune which seldom fails to check his career before he has completed his projected tour.

"Asia Minor is still in that state in which a disguised dress, an assumption of the medical character, great patience and perseverance, the sacrifice of all European comforts, and the concealment of pecuniary means, are necessary to enable the traveller thoroughly to investigate the country, when otherwise qualified for the task by literary and scientific attainments, and by an intimate knowledge of the language and manners of the people. Had Browne or Burckhardt been spared to science, all these requisites might perhaps have been applied to the examination of Asia Minor. At present, of the countries which antiquity has rendered interesting, it is that in which there remains the finest field for the exertion of such talents."*

* Journey by Lieut.-Colonel Leake, in Walpole's Memoirs relating to Turkey, vol. ii. pp. 185, 186.

The southern shore of Asia Minor, to which is generally, though erroneously, applied the appellation of Karamania,* has been recently explored, and the line of coast satisfactorily ascertained, by Capt. Beaufort, of the Royal Navy, under the direction of the Admiralty. The western coast has also been surveyed, so that one half of the coast is accurately known in detail. And as to the northern parts, there is no reason to suspect material error. But of the interior, after laying down all the published routes, and some others in manuscript, rejecting the information that is not verified by good authority, Lieutenant-Colonel Leake states, that he finds five-sixths of Asia Minor *a blank*. Not only are the names and boundaries of the ancient provinces obliterated, but the limits even of the present states cannot be ascertained with any precision. With regard to the southern coast, Capt. Beaufort remarks, that, "sheltered from all effectual control of the Porte by the great barrier of Mount Taurus, the half independent and turbulent pashas among whom they are parcelled, are engaged in constant petty hostilities with each other, so that their respective frontiers change with the issue of every skirmish. Thus," he adds, "groaning under the worst kind of despotism, this unfortunate country has been a continued scene of anarchy, rapine, and contention; her former cities deserted, her fertile valleys untilled, and her rivers and harbours idle. Perhaps nothing can present a more striking picture of the prevailing sloth and misery, than the hardly

* "However convenient," says Capt. Beaufort, "such a general appellation may be as a geographical distinction, it is neither used by the present inhabitants, nor is it recognised at the seat of government."

credible fact, that on this extensive line of coast, which stretches along a sea abounding with fish, the inhabitants do not possess a single boat. The allurements to visit a country in such a state of civil degradation, are certainly small, when contrasted with the risk of venturing among those jealous and discordant tribes. Nevertheless, it does appear somewhat strange, that while the spirit of modern discovery had explored the most remote extremities of the globe, and while the political convulsions of Europe had forced the enterprising traveller into other continents, this portion of the Mediterranean shores should have remained undescribed and almost unknown. For, besides its tempting proximity to the borders of Europe, and its easiness of access, this once flourishing region seems to have eminent claims to attention. It was colonised by that redundant population of ancient Greece, which had gradually spread over the rest of Asia Minor, and which had every where introduced the same splendid conceptions, the same superiority in the arts, that had immortalised the parent country. It was once the seat of learning and riches, and the theatre of some of the most celebrated events that history unfolds. It was signalised by the exploits of Cyrus and Alexander, and was dignified by the birth and by the labours of the illustrious Apostle of the Gentiles."*

The geographical aspect of the country may be thus summarily described. Two chains of mountains, detached from the plateau of Armenia, enter the peninsula of Asia Minor: the one first confines, and then

* "Karamania. By Francis Beaufort, F.R.S. &c." 8vo. (1818) pp. iv — vi.

traverses the channel of the Euphrates near Samosata; the other extends along the northern coast, leaving only narrow plains between it and the Euxine Sea. These two chains are united, to the west of the Euphrates, between the towns of Siwas, Tocat, and Kaissaria, by means of a third chain, the Argæus of the ancients, now called Argis Dag, the summits of which are covered with perpetual snow. The southern range, more particularly known by the name of Mount Taurus,* breaks off from Mount Argæus, forming the northern boundary of the ancient Cilicia. A detached branch of this range, the Mount Amanus of the ancients, now the Almadagh, separates Cilicia from Syria, having only two narrow passes; the one towards the Euphrates, called the Amanian defiles (*Pylæ Amaniæ*), the other close by the sea, called the Gates of Syria. To the west, Mount Taurus sends off several branches, some of which extend to the shores of the Mediterranean. Two other chains of mountains proceed from the western part of the central plateau: the one (Babadagh) terminating towards the islands of Samos and Chios, where it assumed the name of Mount Tmolus; the other, which presents more elevated summits, extending in a more north-westerly direction, into Mysia and Bithynia. To this chain belonged the celebrated Ida and Olympus. Lastly, the tract lying between the rivers Halys and Sangarius, the ancient Paphlagonia, is occupied with the chain of the Olgassys, now called the Ulguz-dagh, the summits of which retain their snow till August. Throughout the greater part of these ranges of mountains, limestone is the predominant rock; but

* This name is supposed to signify simply *the mountain.*

from the Sangarius to the Halys, we meet with nothing but granite.

Thus, the centre of this peninsula resembles an elevated terrace, supported on all sides by chains of mountains. Here we find salt marshes, and rivers which have no outlet. Modern travellers have found very extensive elevated plains throughout the interior; in the south, towards Konieh, in the north, towards Angora. Sometimes, these plains are encircled by the mountain chain: at other times, the mountains diverge across the lower plains.

The rivers of Asia Minor, though celebrated, are all inconsiderable. The largest are those which flow into the Black Sea. Among these are the Jekil-ermak (Iris), the Kizil-ermak (Halys), the Olu or Bartan (Parthenius), the Filbas (Billæus), and the Aiala or Sakaria (Sangarius). The others which fall into the Euxine, are remarkable only for the rapidity of their course. Those which run into the Mediterranean are the shortest and the most rapid. The Ghihoun (Pyramus) discharges itself into the Bay of Scanderoon. The Sihoun (Sarus), the Tersus (Cydnus), and the Ghiuk-su (Calycadnus), descending from Mount Taurus, have their outlets in the Cilician Sea. The Ægean Sea receives some more considerable streams, among which history has conferred importance on the winding Meander, (a deep though small river, which often undermines its banks,) the Pactolus and the Hermus, the Simois and the Scamander.

Asia Minor contains a great many lakes which are destitute of outlets, the waters of which are more or less impregnated with salt. The lake Tazla (or Touzler), which presents a vast plain covered with crystals of salt, is said to be thirty miles in length.

In many of its features, the country bears a considerable resemblance to Syria. The southern coasts are liable to oppressive heats; but otherwise the climate is extolled by both ancients and moderns. The heat of summer is moderated by the numerous chains of high mountains, and the intensity of the colder season is mitigated by the three seas on which it borders. The western coasts exhibit nearly the same productions as Syria and Southern Greece. The olive, the vine, the orange, the myrtle, the laurel, the turpentine-tree, the mastic, and the tamarind, adorn the banks of its rivers and its delightful shores. The *styrax officinalis* is found on the burning coasts of Karamania, which partake more of the vegetation of maritime Syria. On the shores of the Black Sea, the oak and the fir predominate. This coast is also the orchard of Constantinople: here are entire woods of walnut, apricot, plum, and cherry trees. This last fruit derives its name from the town Cerasus, near which they abound. The majestic plane is also indigenous to Asia Minor. The oak which produces the gall-nuts for dyeing, (*quercus infectoria*,) is found every where, from the Bosphorus to the frontiers of Persia; and the cold heights of Taurus are crowned with cypress, juniper, and savine trees.

Little is known of the animal kingdom in Asia Minor. The goats of Angora are famous for the length and fineness of their hair, as are also the cats of that district. The horses, which are strong and fleet, are supposed to be descended from the ancient Cappadocian breed. The antelopes of Syria sometimes stray beyond Mount Taurus, and meet the ibex from the heights of Caucasus. Their great enemies are jackalls, wolves, hyenas, and bears; it is doubtful whether the lion is still to be found in the country.

Red partridges cover the coasts of the Hellespont, and all kinds of game abound in this half-cultivated country.

The copper-mines of Tocat, that of Koureh near Kastamouni, and that of Gumish-khana near Trebisond, are still celebrated; and all the chains in the neighbourhood of the Black Sea exhibit indications of excellent copper. But the gold of Lydia, the cinnabar of Mount Olgassys, the rock crystal of Pontus, and the valuable alabaster and marble of the central provinces, extolled by the ancients, are unknown to the moderns.

We shall now proceed to describe the principal places in this interesting region; and we cannot do better than follow the example of Dr. Pococke, who, on visiting Asia Minor, embarked at Mitylene, and landed at Smyrna. This city, if it may not be termed the capital, is, in a commercial point of view, the first in consideration and importance; and since the destruction of Aleppo, it has become the emporium of the Levant. It may, therefore, with the greatest propriety, take the lead in a topographical account of the modern state of the country.

SMYRNA. (IZMIR.)

"SMYRNA, the queen of the cities of Anatolia, extolled by the ancients under the title of *the lovely*, the *crown of Ionia*, the *ornament of Asia*, braves the reiterated efforts of conflagrations and earthquakes. Ten times destroyed, she has ten times risen from her ruins with new splendour." The ancient city took its name, according to Pliny, from its foundress, an Amazon; but Pausanias ascribes its origin to Alexander the Great, who was admonished in a dream



to found a city in this spot, for the Smyrnæans, who came from Ephesus. By the interest of their Ephesian brethren, they were subsequently admitted members of the Ionic league, and Smyrna became the thirteenth city of Ionia.* It is now the only one that retains any measure of its ancient consequence. Whoever was the founder, the site selected was a happy one, and such as the Greek colonists usually preferred. "Their cities in general," Dr. Chandler remarks, "were seated by some hill or mountain, which, as this did, supplied them with marble, and was commodious as well for defence as ornament. The side or slope afforded a secure foundation for the seats of the stadium and theatres, lessening both the labour and expense. It displayed the public and private structures which rose from its quarry to advantage, and rendered the view as captivating as noble. The Greeks were of old accounted happy in choosing their situations. They had been studious to unite beauty with strength, and good ports with a fertile soil. The Romans were attentive to articles neglected by them; to the paving of ways, to the building of aqueducts, and to the common sewers." Strabo celebrates Smyrna as the most beautiful and splendid city of all Asia. Part of it he describes as situated on an acclivity; but the most elegant buildings were in the plain on the shore. Over against it stood the famous

* See authorities in Chandler's Travels, Van Egmont, and Pococke. The other twelve cities were Phocæa, Clazomenæ, Erythræ, Teos, Lebedus, Colophon, Ephesus, Priene, Miletus, Myus, and the capitals of Samos and Chios. Ionia, which formed part of the kingdom of Pergamos, was bounded on the N. by the river Hermus, which separated it from Æolia; on the E. by Lydia; on the S. by Caria; and on the W. it was bounded by the sea.

Temple of Cybele. All the streets were broad, as straight as the site would admit, well paved, and decorated with stately palaces and colonnades; there was a public library; and the harbour, which was excellent, could be shut up in case of necessity. "But what the inhabitants of Smyrna most gloried in, is the circumstance of their city having given birth to the divine Homer."

This city flourished under the Romans, and Christianity was planted here at a very early period. In the eleventh century, it was visited by the calamities of war. Tzachas, a Turkish malcontent, in 1084, obtained possession of a great part of the Ionian coast and the neighbouring islands, and assuming the title of king, made Smyrna his capital. In 1097, this city was besieged by John Ducas, the Greek admiral. On its surrender, Caspaces, who had been sent to attack it by sea, was appointed governor; but a Turk stabbed him, and his death was revenged by the massacre of 10,000 inhabitants. The whole coast, from Smyrna to Attalia, had been desolated by the wars, when, in 1106, the Greek emperor sent Philokales to restore its cities. Adramyttium, which had been utterly destroyed, was then rebuilt; but, at the beginning of the thirteenth century, Smyrna yet lay in ruins, except the acropolis. This was repaired and beautified by the emperor John Angelus Comnenus, who died in 1224; the restored city was, however, only a small town, chiefly on the summit of Mount Pagus, or within the present castle. In the following century, it was the scene of repeated contests between the knights of Rhodes and the Turks. In 1332, Amir, the son of Atin, was Sultan of Smyrna: he was killed by an arrow in attacking the Christians, who had made themselves master of a fort, called

Fort St. Peter, which commanded the port. Sultan Morat in vain attempted to reduce the place, and his son Bajazet besieged or blockaded it for seven years. But, in 1402, Tamerlane (or Timur Leng), hearing that the Christians and the Mahommedans had each a stronghold at Smyrna, and were always at war, marched against it in person, and attacked it by sea and land. To ruin the port, he ordered each soldier to throw a stone into the mouth, by which means it was filled up: the ships had got away. He took the town by storm in fourteen days, with great slaughter, and demolished the houses. He is said to have cut off the heads of 1,000 prisoners, and to have erected a tower with stones and these barbarous trophies intermixed. The Turkish governor having subsequently asserted his independence, Sultan Mohammed I. marched against him in 1419, and, having taken the town, demolished the fortifications, but spared the inhabitants. It was again chastised in 1424, for a similar insurrection. But, at length, when the Greek empire had become annihilated by the conquests of the Turks, and peace was restored, commerce revived and again settled at Smyrna. The castle was by degrees abandoned, and the town "slid, as it were, down the slope towards the sea; leaving behind it a naked space, where they now dig for old materials, and also some ordinary ruins below the castle, which overlooks the buildings and the bay at a distance." The river Hermus may be seen from this eminence, with a fine champaign country round about, covered with vines.

Few traces of the ancient city remain. The castle is, for the most part, a "mere patchwork," executed by John Comnenus on the ruins of the old

one; the walls of which, of immense strength and thickness, may still be discovered. Near the western gateway, at which you enter from the town, is a marble colossal head, the face much injured, but apparently of fine workmanship: it is said to be that of Smyrna the Amazon, but Chandler considered it as that of Apollo. Within are a deserted mosque, rubbish of buildings, and a large reservoir for water; the roof arched and supported by piers. Descending towards the sea, you discover the ground-plat of the stadium, stripped of its marble seats and decorations: the area is a corn-field. Near the brow of the hill, and fronting the sea, are vestiges of a theatre: below this is part of a slight wall, which, with a fosse round the hill, was begun about the year 1736, to protect the town against Soley Bey Oglou, a famous rebel, by whom it had been much distressed. The cathedral is said to have been built on the north side of the circus, and Pococke imagined that he could discover traces of such a building. The tomb of St. Polycarp, also, he states to have existed at the north-west corner; but Dr. Chandler treats the legend as an idle tale. He examined the spot, and made particular inquiries, but could obtain no satisfactory information. "The Asiatic cities," he remarks, "used the stadium for the diversions of the Roman amphitheatre; and that, it is probable, was the scene of his martyrdom. If his relics were interred, and the place once venerated, the knowledge of it has long perished. The early tradition, if true, must have been often intercepted in its course downwards. The race of citizens among whom it was most likely to be preserved, has been extirpated by war, plague, fire, and earthquakes; and Smyrna has been left destitute of Greeks. Even now

(1764), under a more settled government, the same family seldom subsists there more than three generations."

The ancient city has supplied the materials for the public edifices erected by the Turks. The *bezesten* (or market) and the vizir-khan were both constructed with the white marble of the theatre. Many pedestals, statues, and medals, have continually been brought to light by digging. "Perhaps no place," says the above-mentioned traveller, "has contributed more than Smyrna to enrich the collections and cabinets of the curious in Europe." "The port which shut up, once reached to the foot of the castle hill, but is now dry, except after heavy rains, when it receives water from the slopes. It forms a spacious recess within the present town, and has houses along the margin. Tamerlane, by depriving the sea of its free ingress, contributed to this change, and the mud washed from above has gradually completed it. Like some of the Italian havens, it required, perhaps, to be cleansed and deepened by machines contrived for that purpose. It is mentioned as the galley-port at the beginning of this century. A small, mean castle, still in use on the north side of the entrance, is supposed to occupy the site of Fort St. Peter."*

The present town, which is about four miles in circuit, and extends about a mile along the shore, has a very handsome appearance, when approached by

* Chandler's Travels, vol. i. p. 71. Pococke says: "To the north of this (the castle) hill, there is a small bay, which is now called the Old Port, to which all the small boats go: this, I conjecture, was the port that could be shut up, of the second ancient city"—*i. e.* the city described by Strabo, built by Antigonus and Lysimachus. There is said to have been an older city, which was destroyed by the Lydians.

sea; its domes and minarets, interspersed with cypresses, rising above the tiers of houses, and the summit of the hill crowned with a large, solitary castle. On the south side, where the Armenians and Jews have extensive burying-grounds, on flats one above another, the surface of the acclivity appears as if covered with white marble. Smyrna is situated in lat. 38° 29′ N. long. 24° 44′ 45″ E.,* at the south-east end of a long bay, three leagues wide. The southern promontory, formerly called *Acra Melæna*, Black Point, is known to the Turks by the name of *Karabournu*, which has a similar meaning — Black Nose. It was part of the ancient Mount Mimas. The harbour is large and convenient, which has concurred with its central situation to make it the resort of merchants of all nations. During the hot months, a westerly wind, called the Inbat, regularly sets in, and lasts all day; and it is generally succeeded by a land-breeze in the night. But for this, the heat would be insupportable. "For whenever," Van Egmont states, "the fresh breezes of this wind abate for any time, the inhabitants are sure to be attacked by a malignant fever little inferior to the plague."† The conflux of

* Chandler gives the latitude, 38° 40′. We have followed Galiano, Malte Brun's first authority. Triesnecke (Archives of Lichtenstein) makes the lat. 38° 28′ 7″, long. 24° 53′ 38″.

† Chandler says in plain terms, "Smyrna is visited almost annually by the plague." "The terrible havoc it has made in this capital," says Van Egmont, "is inexpressible, nor is a total cessation hardly ever known." With a combination of Dutch phlegm and Christian piety, he adds: "Amidst all the exuberant delights which the adjacent country affords, this may serve to convince us, that no part of the world is free from inconveniences. The safest and wisest method, therefore, is, to consider present enjoyments as transitory, and to let our principal endeavours be, to secure those which are permanent and eternal."

people of various nations, differing in dress, manners, language, and religion, is considerable. The population is estimated at 120,000 souls, of whom 60,000 are supposed to be Turks, 40,000 Greeks, 7,000 Armenians, and 10,000 Jews. The Protestants are very few.* In 1814, about 30,000 died of the plague. When this distemper rages, the consuls and factors either retire into the country, or, as the phrase is, *shut up*, not admitting even the market-men to enter their gates. Many of the people then abandon their dwellings, and live abroad under tents; the islanders return home, and the streets of the Frank quarter, which is exceedingly populous, cease to be trodden. But the Moslems disdain all precautions. The crier from the mosque announces, at certain hours, who has died, inviting friends to accompany them to the grave. These friends not only attend, but carry the corpse on their shoulders, and at every ten yards a change of friends will sometimes press forward to share in the pious office. They also wash the body before interment. But, in a short time, the deaths multiply too fast to admit of observing the practice.† Smyrna has repeatedly suffered from destructive fires; and as the streets, a few excepted, are very narrow and extremely intricate, they must be very calamitous. But this is not all. A year seldom passes without a slight shock or two of an earthquake, though they are in general less hurtful than alarming. In April 1739, however, a shock was felt, which overthrew several houses; many persons were killed in their

* Pococke (about 1740) makes the population near 100,000: he reckons the Greeks at 7 or 8,000, the Armenians at 2,000, the Jews at 5 or 6,000. It is probable that the Turks have *not* increased with the population.

† Jowett's Researches, p. 57.

beds, and there was not a house but was miserably shattered. The inhabitants were so terrified, that they slept in huts erected in their gardens and yards, during almost all the summer, and many retired altogether from their houses. These visitations are stated to happen chiefly in spring and autumn, when the water is calm; and it has been remarked at those times, that the sea commonly withdraws from the beach, and the water is unusually low. Dr. Chandler says: "The lofty mountains which shelter the town, and leave it open only to the sea, concentre the rays of the sun as it were into a focus. The intense heat commences in June, and continues, without intermission, to the end of August, or the middle of September. During this period, if the Inbat fail, the inhabitants are distressed, and even gasp for breath. The ground is then burnt up, and has large chasms and fissures, which, as some have imagined, give vent to bituminous vapours. These, if confined, are supposed to occasion earthquakes by their explosion." The same traveller complains of the insect plagues which infest Smyrna, in the shape of a minute fly, "which irritates by its puncture, and, settling on the white wall, eludes the angry pursuer with surprising activity,"—and the more formidable mosquitoes, who torment at once by their loud noise, and by their repeated attacks on the skin, till they have glutted themselves with blood. A fiery tumour ensues, which will not soon subside, unless the patient has been "naturalised" by residence. The fondness of these winged tormentors for "foreign food," is stated to be generally but too visible in the swoln and distorted features of new comers.

These, it must be admitted, are serious drawbacks on the luxuries and commercial advantages of the

"Flower of Ionia." Smyrna is famous for its fruits, its vineyards, orchards, and olive-grounds. Its figs are deservedly celebrated; its grapes are often found, on the stalk, converted into raisins by the sun; lemons, oranges, citrons, water-melons, are abundant and of exquisite flavour. Fine fish is taken in the bay. Game of all kinds is cheap. The olive-groves furnish doves, fieldfares, thrushes, quails, and snipes in abundance. The sheep of Smyrna are distinguished by broad tails, "hanging down like an apron," some weighing eight or ten pounds and upwards: these are eaten as a dainty, and the fat, before they are full grown, is accounted as delicious as marrow. The flesh of wild hogs is also in much esteem among the Franks and Greeks. The town is, in fact, amply supplied with provisions; and Pococke says, "the great number of Franks who are settled here, make Smyrna a very agreeable place; there is no want of good company; they live in a very sociable manner, and are particularly civil to strangers."

"The factors and other Europeans settled here, generally intermarry with the Greeks, or with natives of the same religion. Their ladies wear the Oriental dress, consisting of large trowsers, which reach to the ancle; long vests of rich silk or velvet, lined in winter with costly furs; and, round their waist, an embroidered zone with clasps of silver or gold. Their hair is plaited, and descends down the back, often in great profusion. The girls have sometimes about twenty thick tresses, besides two or three encircling the head as a coronet, and set off with flowers and plumes of feathers, pearls, or jewels. They commonly stain it of a chesnut colour, which is the most desired. Their apparel and carriage are alike antique. It is remarkable, that the trowsers are mentioned in a frag-

ment of Sappho: they are now called *βράκα*, *brakee*. The habit is light, loose, and cool, adapted to the climate. When they visit each other, they put over their heads a thin, transparent veil of muslin, with a border of gold tissue; a janissary walks before, and two or more handmaids follow them through the streets. When assembled, they are seen reclining in various attitudes, or sitting cross-legged on a sofa. Girls of inferior rank from the islands, especially Tino, abound; and many of them are as beautiful in person as picturesque in their appearance. They excel in a glow of colour, which seems the effect of a warm sun ripening the human body, as it were, into uncommon perfection. The women of the Turks are kept carefully concealed, and when they go out, are enwrapped in white linen, wear boots, and have their faces muffled."*

The precaution of being attended by a janissary as a safeguard, is observed by all the Franks in going

* Chandler's Travels, vol. i. p. 75. This glowing account of the Greek women requires to be somewhat qualified, unless fashions are altered since the visit of Van Egmont. He says: "The Greek women at Smyrna make great use of paint, which odious custom has also got footing among the Franks. This paint, which is called *sulama*, imparts a beautiful redness to the cheeks, and gives the skin a remarkable gloss. This is, however, easily discovered by chewing a clove, and breathing on the person's face, which, in this circumstance, it immediately turns yellow. But this is not the only bad consequence attending the practice; for, a considerable quantity of mercury making a part of this paint, the teeth of those who use it soon suffer remarkably; and thus, for a false, they lose a real beauty. Greek girls often carry their decorations to a much higher pitch, especially on the day of their marriage; *for they even gild their faces*, which is here considered as irresistibly charming." Corpulency, it is added, especially among the Turks, is here deemed the perfection of beauty in the human form.

beyond their quarter. These "shepherds of the infidels," as the Moslems call them, are very little respected by their countrymen the Turks; and their habits of dissipation, caught from the Franks, seem to justify the low opinion in which they are held. "The English janissaries," says Mr. Jowett, "we found drinking wine, and roaring, in the consulate one morning, in honour of George the Third." "The Turks, in general, are abstemious to an extreme, but their indolence is also excessive. Many of them live on the rents they derive from lands or houses, which they let to the Greeks at a very low rate, rather than have any trouble with them. They are, moreover, gradually wasting away through depopulating vices. A Greek feels it his duty to marry early, and they have generally large families; not so the Turks."*

Both the Greeks and the Armenians have their archbishop here. There is a Greek college, in which, in 1819, there were nine masters, and from 250 to 300 scholars. There were six or eight Greek schools besides, in which the masters had 60, 80, or 100 paras a month (from 15*d.* to 25*d.*) from each scholar, according to the book which they got into; beginning the alphabet for 60, and being advanced to 100 when they arrive at the Psalter. Recent political events, however, have rendered the situation of the Greeks at Smyrna very critical, and its vicinity has been the theatre of the most tragical scenes. The Turks, exasperated to a pitch of frenzy by any fresh cause of irritation, would wreak their vengeance on the Greeks, shooting and stabbing them in the streets, and even breaking open houses to glut their fury and gratify their lusts. In November 1821, assassinations were

* Jowett's Christian Researches.

taking place continually to an incredible amount. Firmauns had been repeatedly received, ordering that all peaceable Greeks should be protected, the effect of which was to secure a short period of tranquillity; but the report of some fresh advantage gained by the Greeks, was sure to be attended by some fresh outrage. "The occurrences of this year," says an eye-witness of these transactions, "have made the most horrid things recorded in ancient history seem familiar — seem like facts, and not like the imaginations of a tragic muse."* Yet, amid all the horrors and dangers of the Revolution, commerce was carried on, and both merchants and European travellers were pursuing their respective objects.

The export trade of Smyrna consists in raw silks, camels' hair, the beautiful goats' hair or mohair of Angora, Turkey carpets, unwrought cotton, coloured camlets, embroidered muslins, morocco skins, wool, wax, gall-nuts, a considerable quantity of raisins and currants, a little muscadine wine, amber, lapis lazuli, musk, rhubarb, and various other drugs and gums, besides pearls, diamonds, emeralds, rubies, and other precious stones. The imports are chiefly woollen cloths, lead, tin, glass, and wrought silks.

The government of the town (unless some change has taken place of late years) is vested in the cadi, there being no pasha over this district; but a waiwode (vaivode), who has the more honourable title of mutsellim, has the care of the revenue. The Franks, or Europeans, enjoy great privileges in their own quarter, which they lock up at night. The consuls at Smyrna were formerly considered as ranking above all other consuls, each being invested with a sort of

* See Missionary Register for 1822, p. 380.

juridical power over persons of his own nation; and they affected considerable state. The English and the Dutch Levant Companies have each a chapel and a chaplain. The late British chaplain, the Rev. Charles Wilkinson, who died in 1822, was universally and deservedly respected.

Smyrna has, on the south-east, a fine plain, in which are several villages, where the principal factors have their summer residences. In the middle of the plain are several canals which supply the city by the aqueducts; and the river Meles runs to the south part of it, which is stated to have washed the walls of old Smyrna. This stream was the boast of the ancient Smyrneans: on its banks, the nymph Chritheis, according to the ancient tradition, gave birth to their adored poet. It is now shallow in summer, not covering its rocky bed; but, winding in the deep valley behind the castle, it murmurs among the evergreens, and receives many rills from the slopes: after turning an over-shot mill or two, it approaches the gardens without the town, where it branches out into small canals, and is divided and subdivided into still smaller currents, until it is absorbed, or reaches the sea at the end of Frank-street, in ditches, unlike a river. In winter, however, after heavy rains, or the melting of snow on the mountains, it swells into a torrent, rapid and deep, often not fordable without danger; and it then finds its way into the inner bay, called by the English sailors *Peg's Hole*, where old Smyrna was situated. At some distance from the river, in the road to Bonavre, is a pool or two,* called *the Baths of*

* Van Egmont says, "a small lake:" from which it would seem that these pools were formerly united. The same traveller mentions some hot springs at the foot of a hill, not far from Fort St. Peter, the waters of which are so hot, that "they will

Diana, from a temple which formerly stood near it: the water is clear and warm, and a steam arises from it in winter. Some arches and foundations of ancient edifices have been discovered by digging. In Pococke's time, there were ruins all the way from the city to this place, and he supposes that thus far the ancient city extended. At the village of Bonavre, there is a Turkish burial-place of great extent, from which it may be concluded that it was once a considerable town; "and it is said," adds the last-mentioned traveller, "that all the patents of the Grand Signior for consuls, make the parties consuls of Bonavre and Smyrna, as if it had been a place of trade, though it is a league from the sea. In these burial-places, there are a great number of columns, pieces of entablature, and other stones of ancient buildings, so that it is probable there was a temple in this place; and I found by a Greek inscription, there had been a church here. On the side of the hill more to the west, and near the corner of the bay, there are several very ancient sepulchres. The plainest sort consists of a raised ground in a circular form, either of stones hewn out, or laid in a rough manner: in these, there are generally two graves sunk into the ground, made of hewn stone, and covered over with a large stone. The others are circular mounts from twenty to sixty feet in diameter, walled round with large rusticated stone to the height of the mount. There is a room within under ground, and some of them are divided into two apartments: the walls are all of very good work, made of a sort of brown bastard granite of the place,

boil an egg. Here also are ruins of a bath, the basin remaining entire: it is supplied with two pipes, one of which discharges hot water, the other cold. I was also informed that here anciently stood a temple dedicated to Apollo."

wrought every way very smooth, insomuch that the joints are as fine as those of polished marble. Round at the top is the plain cornice used in the ancient Egyptian buildings. These also, like the others, are covered with round stones. One of the former sort being opened by some English, they found an urn in it."

The Turkish burying-grounds, which are usually just without the gates, form a striking feature in the environs of the Oriental cities. These habitations for the dead appear, in general, much more neat and cleanly than those of the living. The women are extremely punctual in their visits to the sepulchres of their relations. Attached to each tomb is a small earthen flower-pot, let into the ground, in which are constantly kept fresh branches of myrtle, or some small shrub, over which they frequently pour water, preserving it with the greatest care and a fond attention.* Most of these tombs are formed of dried mud, in the shape of an oblong pyramid, and surrounded by two steps. Some of the sepulchres are covered with a wooden building, ornamented with lattice-work; and in many of the burying-grounds, large green tents may be seen placed over the tombs.

Towards the north side of the plain is the pleasant village called Bujaw, distinguished by its groves of tall cypress trees, where, chiefly, the Europeans have their country-houses; but some reside during the summer in the villages Norlecui and Hadjiclar, which are more towards the east part of the plain; or at Sedicui, a village at the foot of the mountains, southward,

* "They put some green myrtles in little air-holes that are round the tombs; and they are of opinion that their relations are the happier, the longer these remain green and retain their colour."—RAUWOLFF'S *Travels*.

beyond the bed of a torrent which, after rains, falls into the Meles. Wild animals abound in the plain; and among the diversions used by the merchants, especially the English, hunting is one of the principal. Every one brings his dog, and the consul is the leader. The season lasts from September to March, during which, in Van Egmont's time, they were accustomed to hunt twice a week. There are great numbers of storks.* At night, jackalls are heard howling on the hills and in the plain. Cameleons† and lizards are commonly to be seen basking in the sun about the rubbish of old buildings; and several kinds of snakes are found, some of a great length, which frequently are discovered by their musky smell.

The Gulf of Smyrna is computed to be about ten leagues in length: completely sheltered by hills, it affords secure anchorage. On the north side, within two leagues and a half of the town, is the mouth of

* These are described by Van Egmont as affording the inhabitants an "odd kind of diversion"—not a more brutal one than the cock-pit. "They place hens' eggs in the stork's nest, and when the young are hatched, the male, on seeing them of a different form from its own species, makes a hideous noise; which calls together a crowd of other storks hovering about the nest, and who, to revenge the disgrace which the female has, in appearance, brought on her nest, destroy her by pecking her to death; the male, in the meantime, making the heaviest lamentation as if bewailing his misfortune, which obliged him to have recourse to so disagreeable severities!"—Vol. i. p. 85.

† "Here also I saw the creature called Cameleon. The creature was pretty large, and I saw it change its colour three several times, becoming black, green, and white. It was placed on a piece of red cloth, but never assumed that hue. With regard to its food, during the eight days it lived with us, I did not observe it eat any thing except small flies, which it caught in the air with its tongue."—*Ibid.*

the Hermus, which, in winter, spreads itself into a wide flood, but in summer it is often so shallow as to leave the shoals dry. Near the mouth is a sand-bank or bar, and the channel there is very narrow; the land on the opposite side running out into a low point, on which stands a modern fortress called Sangiar castle. The fertility of the alluvial soil on the banks of the river, and the abundance of water, have occasioned the formation of several villages on this side of the Gulf. Menomen, the principal, supplies Smyrna with fruits, fish, and provisions; and boats are passing to and fro without intermission. Near the *scala* or landing-place, which is three hours distant, is a large quantity of low land, bare, or covered only with shallow water. This tract is the site of a considerable fishery, being enclosed by reed-fences, which, when closed, prevent the shoals from retreating when they have once entered. A great part of the plain in this direction, is new land; and the mouth of the Hermus has, in consequence of the encroachments made on the sea, considerably varied its position. The Hermus, the Cayster, and the Meander were each so noted for producing new land, that their plains have been styled the offspring of the rivers. Besides the visible accession of land by the Hermus, and on the margin of the Gulf, several banks lie concealed beneath the water on either hand, sailing up to Smyrna. The principal one next the river is said to have been formerly a dry and green flat, which suddenly sank after an earthquake. Ships often go upon it, without much danger, and are soon afloat again; but Dr. Chandler considered it as probable that it would re-emerge from the waters. "The river Hermus," he says, "by its influence on the Gulf, has already effected great changes, and will

gradually accomplish some signal alterations, of which the progress deserves to be accurately marked. The flats before Smyrna will mutually approach, and, leaving only a narrow ingress, the city will be on a lake. This will be fed by the Meles and by torrents, and in time will become fresh. The plague of gnats will then, if possible, be multiplied at Smyrna. The land will continue to increase, until it is in a line with the mouth of the Gulf, when the site of Clazomene, and the islets within Karabournu, will be encompassed with soil, and, if no current intervene, Phocea will be deprived of its harbour. The sea within the Gulf will by degrees give place to a noble plain, created and watered by the Hermus. Commerce will then have removed to some more commodious mart, and Smyrna will be, if not utterly deserted, desolate and forlorn."

This prediction was uttered about sixty years ago. We know not what changes may since then have taken place in this part of the coast, but hitherto they have not been such as to affect the commerce of Smyrna.

At the extremity of this low plain, is a small hill with a smooth top, from which "a long spit" runs out into the sea; supposed to be what once was the island and promontory of Leucé. Beyond this, on a tongue of land which formed a double harbour, is the village of Fokia, the humble representative of the ancient city of Phocea, which occupied the coast on either side. Beyond Phocea were the boundaries of Ionia and Æolia, at the distance of about twenty-five miles from Smyrna.

Vourla, a considerable village on the south side of the Gulf, is the reputed successor of the ancient Clazomene, another of the Ionian cities. It is dis-

tinguished at a distance by its numerous windmills, and contains seven mosques and two Greek churches. The archbishop of Ephesus occasionally resides here. The site of the ancient city, however, is an island about a mile long, and a quarter broad, connected with the mainland by a mole about thirty feet wide, and a quarter of a mile in length, the work of Alexander.* The waves have in part demolished the causeway, breaking over it in a formidable manner when the *inbat* sets in. The island, when Dr. Chandler visited it, was covered with green corn. Traces of the walls were found by the sea, and on a hill were vestiges of a theatre. Three or four trees were growing on it; and near one of them was a cave hewn in the rock, supported by four pillars, containing a well of brackish water, and part of an altar. A vaulted room, and a hovel or two constructed with loose stones, the occasional habitations of fishermen, or of persons employed to drive away birds from the corn, were all the structures that remained. Besides this island, there is, off Vourla, a cluster of islets, six in number, all once cultivated, now neglected and barren. One is called English Island, "because, as they relate, a party of our countrymen from Smyrna, landing on it for diversion, were attacked suddenly, and murdered there by pirates." It is also called Long Island; the Turks call it Kiuslin; its ancient name was Drymusa.

Erythræ, now called Ritré, a third city, is about eight hours distant: it has long been deserted, and, like

* This must be what Pococke calls the island of St. John, though he makes it only half a mile in circumference. He supposes the ancient city to have stood near the port of Vourla, on the mainland. The name of *Kelisman* is said to be borne by a village on the east side of the bay, where there are no ruins.

Clazomene, stripped of its ruins: part of the wall, a few vaults, a broken column or two, and some masses of hard cement, are the only remains. In the middle of the site, a shallow, lively stream, clear as crystal, (the ancient Aleos,) after turning a solitary mill, finds its way through thickets of myrtle to the sea. Before the port are four islets, called by the ancients *Hippi*, the horses; and beyond these are the Spalmadore islands.

Beyond Clazomene, the coast becomes very mountainous, with narrow and difficult passes, affording many places of refuge, almost impregnable, to the pirates and robbers, for whom the southern cape of the Gulf has been infamous. The Kara-borniotes are now said to bear a better character, and to attend to the culture of the vine and the silk-worm. Three leagues S.E. from Vourla is Sevri-hissar, "an extensive straggling town, two hours from the sea, in the midst of a pleasant, well cultivated country: it may be deemed the Vourla of the Teians." Segigeck is a league to the S.W. of it; a mud-built village within a castle, about half a mile in circumference, with a very fine secure harbour. It was anciently called Geræ, and was the port of Teos towards the north. The fortress is said to have been erected by the Genoese. Fragments of marbles, broken columns, and imperfect inscriptions, are scattered in all directions. This place is reckoned eight hours from Smyrna. Nearly four miles from this place, and fronting the sea on the south side, are the ruins of Teos, now called Bodrun. The birth-place of Anacreon has not escaped the fate of the other cities of the Ionian league. The town has been long deserted. "It has no ruins," says Dr. Chandler, "to prove that it existed under the Greek emperors,

nor of mosques or baths, to shew that it was frequented by the Turks. The site is a wilderness, and the low grounds, which are wet, produce the iris, or flag, blue and white. This flower is stamped on the money of Teos. We saw cranes here, stalking singly in the corn and grass, and picking up and gorging insects and reptiles, or flying heavily with long sticks in their mouths to the tops of trees, and of the remoter houses or chimneys, on which they had agreed to fix their habitations.* The walls, of which traces are extant, were about five miles in circuit; the masonry handsome. Without them are vaults of sepulchres stripped of their marble. Instead of the stately piles which once impressed ideas of opulence and grandeur, we saw a marsh, a field of barley in ear, buffaloes ploughing heavily by defaced heaps and prostrate edifices, high trees supporting aged vines, and fences of stone and rubbish, with illegible inscriptions, and time-worn fragments. It was with difficulty we discovered the temple of Bacchus, but a theatre in the side of the hill is more conspicuous. The vault only on which the seats ranged remains, with two broken pedestals in the area. The heap of the temple, which was one of the most celebrated structures in Ionia, is in the middle of a corn field, overrun with bushes and olive trees. Pococke mentions, also, extensive ruins of a naumachium. The city-port is partly dry, and sand

* "The crane is tall, like a heron, but much larger; the body white, with black pinions; the neck and legs very long, the head small, and the bill thick. The Turks call it friend and brother, believing it has an affection for their nation, and will accompany them into the countries they shall conquer. We saw one hopping on a wall with a single leg, the maimed stump wrapped in linen."—CHANDLER.

banks rise above the surface of the water. Before it are two small islets. The few clusters of the aged vines of Teos, are the property of a sober Turk.

Continuing to pursue the coast southward, the traveller ascends the lofty promontory of Myonnesus, now called Psilibouroun, (a corruption of Hypsilobounos, the high mountain,) to the village of Hypsile, a strong position. The valley on the other side is the territory of Lebedus, noted for its hot waters. At the foot of the mountain is a small tepid brook, which sends up a thick steam; it has the taste of copperas, and the bed is of a deep green colour: it turns two over-shot mills, and supplies two mean baths, used chiefly by the Greeks. Traces of ancient wall, some pieces of Doric columns, some naked masses of stone and brick, with a few marble fragments, to which the natives give the name of *Ecclesia*, the church, — these, with heaps of rubbish, are the only monuments of Lebedus. The ancient city was subverted by Lysimachus. "It survived long as a village, and became proverbial for its solitude. It is now untenanted, and not even a village." It was fifteen miles from Teos, and the same distance from Colophon. The latter city is quite extinct: it was sacrificed, together with Lebedus, to the grandeur of its neighbour Ephesus. There are interesting ruins, however, of Claros, the seat of a temple and oracle of Apollo, at the place now called Zillé, by the sea. Remnants of churches here shew that Christianity flourished at Claros after the oracle of Apollo had been silenced. What was once, probably, the prophetic cave and fountain, is now a reservoir.*

* Between Lebedos and Claros lies the islet once sacred to Diana, to which, it was anciently believed, that does swam across from the continent to be delivered of their young.

The scenery of Mount Gallesus, or the Aleman, which lifts its head to the clouds between Lebedus and Claros, is highly picturesque. Pleasant thickets abounding with goldfinches, clothe the roots of the mountain, while its aërial summits are clad with pines. The ascent is very steep, and the road winds along fearful precipices. Leaving Zillé, after passing over two ridges of Gallesus, the traveller descends into the plain of Ephesus. Near the shore, a long lake extends almost to the river Cayster. The lakes in this plain anciently brought in a great revenue, derived from the fisheries: one of them belonged to the Temple of Diana. The direct road from Smyrna to Ephesus lies through the plain of Bujaw, to a small village called Sinofocheli, and passes by the site of Metropolis,* distant 120 stadia (about fifteen miles) from Ephesus. Aiasaluck is now reckoned thirteen hours from Smyrna, but it may easily be performed in twelve.

EPHESUS.

AIASALUCK (which signifies, according to Van Egmont, the Temple of the Moon,) bears the same affinity to Ephesus, that Sevri-hissar does to Teos. When Ephesus was destroyed, its inhabitants removed to this spot, to which, as having risen out of the ruins of the ancient city, the name became transferred. Its origin, Chandler thinks, may with probability be referred to the thirteenth century; and the events recorded of Ephesus posterior to the invasion of Tamerlane in A.D.

* Probably the place called *Dourbali*, according to Van Egmont, where were found some inscriptions: it is situated in a large, luxuriant valley—"one of the most delicious in the world," in view of the lofty and snowy summits of Sipylus and Tmolus.

1402, must be understood as referring to Aiasaluck or Aiazlik, which has flourished chiefly under the Mahommedans. Ephesus was subdued by Mantakhia, prince of Caria, uncle of Amir, sultan of Smyrna, in the year 1313. He, it is supposed, first fortified the rock on which the castle stands, and the town grew under his protection. The mosque and aqueduct, as well as the castle, are great, though inelegant structures, and suggest the idea that the place has been the residence of princes. The marble materials of ancient Ephesus were amassed for these buildings; but they have been put together without elegance or order. Aiasaluck is a small village, inhabited by a few Turkish families; it now consists of a few miserable huts, standing chiefly on the south side of the castle hill, among thickets of tamarinds, and ruins. The caravanserai is exceedingly mean and wretched: before it, in striking contrast, a marble sarcophagus, with some figures and an inscription carved on it, serves as a water-trough. Ruinous buildings are scattered in all directions, interspersed among wild thickets, many of them with cupolas, which have been baths. Some grave-stones occur, which are finely painted and gilded. It is "a solemn and most forlorn spot;" and at night, when the mournful cry of the jackall is heard on the mountain, and the night-hawk and the shrill owl, named from its note *cucuvaia*, are flitting round the ruins, the scene awakens the deepest sensations of melancholy. The castle is a large and barbarous edifice, built in part with fragments of marble on which are the most exquisite sculptures. Within it are a few huts, an old mosque, and a great deal of rubbish. If you move a stone here, it is a chance but you find a scorpion under it. The broken aqueduct, which was brought from the eastern hills to the castle, is constructed chiefly

of inscribed pedestals. Beneath the castle, westward, is the grand mosque, supposed to have been the church of St. John; but Pococke thinks that it is falsely said to have been a church. The fabric was raised with old materials. The large granite columns which sustain the roof, are supposed to have been taken from the temple of Diana.* The side next the foot of the hill is of stone; the remainder, of veined marble, polished. The two domes are covered with lead, and surmounted with the crescent. In front is a court where a large fountain supplied the devout Mussulman with water for his purifications. The three entrances of the court, the doorways of the mosque, and many of the window-cases, have mouldings in the Saracenic style, with sentences, in the Arabic character, from the Koran, handsomely cut. The minaret is fallen; the mosque is entirely deserted, being without doors, windows, roof, or floor; and rank weeds are growing undisturbed in the once sacred inclosure. The ruins abound with snakes, and cameleons and lizards are seen basking in the sunshine.

All that remains of Ephesus is at the distance of above half a mile, by the mountains, and nearer the sea. Its walls comprehended a portion of Mount Prion and of Corissus. The former is a circular hill,

* Within it are four beautiful columns, of the composite order, of white and brown porphyry, standing in a row, about 13 feet in circumference and 24 in height."—VAN EGMONT. The same traveller speaks of the portico as making a grand appearance: some broken columns alone now remain. He was surprised to see the figure of a chalice and what he took for a wafer, on the *kiblé*. Possibly, this may have given rise to the tradition of its having been a church. Maundrell observed the same figure on the gates of the mosque of St. John Baptist, at Damascus, and supposes it to be the ensign of the Mamalukes.—See p. 62.

resembling that of Aiasaluck, but much larger. The latter is a single lofty ridge, extending northward from near Mount Pactyas, and approaching Prion; then making an elbow, and running westwardly toward the sea. Mount Prion, originally called Lepre, was the quarry of the city, and has served as an inexhaustible magazine of marble. The quarries in this mountain have numberless mazes, and "vast, awful dripping caverns," in many of which are chippings of marble, and marks of the tools. A very full description of these ruins is furnished by Pococke, Chandler, and Van Egmont: we shall endeavour to combine and compress their several statements.

On entering Ephesus from Aiasaluck, having Mount Prion on the left, the first object is the remains of the stadium or circus, the area of which measures 687 feet in length. The northern or lower side was raised on vaults, which yet remain; the upper end rested on the slope of the hill. The seats have all been removed; and of the front, only a few marbles and an arch remain. The area is now a corn field. The vestiges of a theatre are to be seen further on, in the side of the same mountain. The seats and the ruins of the front are removed, but some architectural fragments, and an inscription, attest that this was the site of the theatre, — the one, probably, into which the Ephesian mob rushed tumultuously, at the instigation of Demetrius, crying, "Great is Diana of the Ephesians!"* Going on from the theatre, you come to a narrow valley, which divides Mount Prion from Corissus. Here are ruins of a church, and vestiges of an odeum, or music theatre, on the slope of Prion; beyond which, the valley opens gradually

* Acts xix. 29.

into the plain of Aiasaluck. "Keeping round by Mount Prion, you meet with vestiges of buildings, and come to the remains of a large edifice resembling that with an arcade at Troas. The top of one of the niches is painted with waves and fishes; and among the fragments lying in the front, are two trunks of great size, almost buried. This huge building was the gymnasium, which was behind the city." Opposite to the stadium is a basin of white marble streaked with red, about fifteen feet in diameter, and, according to Pococke, of a single stone. It is supposed to have belonged to a fountain; but the learned traveller thinks, "it was doubtless used for sacrifices, though they have a tradition that St. John baptized in it."* To the west of this are ruins of a stone building, the east end semicircular, probably a church. Other ruins extend in this direction as far as the portico adjoining the theatre, having behind them a morass, once the city port. "By the highest of them," says Dr. Chandler, "is the entrance of a *souterrain*, which extends underneath: these buildings have been erected on a low and marshy spot. Opposite to the portico is a vacant quadrangular space, with many bases of columns and marble fragments

* "Before we reached these ruins (of the stadium) we were shewn a round cistern, of a reddish brown marble, called St. John's font. Here the Greeks and the Roman Catholics in our company endeavoured to break off small pieces to present to their friends as relics. I must own, such an absurd superstition sensibly affected me; and I endeavoured to convince them, that this cistern could never have served as a font for St. John the Baptist, nor even for St. John the Evangelist. It has all the marks of those vessels used here for pressing the oil out of olives, being very shallow, and raised in the middle. Or, perhaps, it might have been a cistern of one of the fountains."—VAN EGMONT.

scattered along the edges. Here, it is probable, was the *agora*, or market-place. The other remains are, perhaps, of the arsenal, the public treasury, the prison, and the like buildings, which, in the Greek cities, were usually by the market-place. We are now at the end of the street, and near the entrance of the valley between Prion and Corissus. Here, turning to the sea, you have the market-place on the right hand; on the left, the sloping side of Corissus; and presently, the prostrate heap of a temple, which fronted 22^{m} E. of N. The length was 130 feet, the breadth 80. The cell, or nave, was constructed with large coarse stones; the portico was marble, of the Corinthian order. The diameter of the columns is 4 feet 6 inches; their length 39 feet 2 inches; but, including the base and capital, 46 feet 7 inches; the shafts were fluted, and, though their dimensions are so great, each of one stone. The ornaments are extremely rich, but much injured."

But what is become of the Temple of Diana? Can a wonder of the world have vanished, like a phantom, without leaving a trace behind? The learned traveller anticipates these inquiries, and expresses his regret at having searched for the site of that celebrated fabric to as little purpose as preceding travellers. Though its stones were far more ponderous than those of the columns above mentioned, and the heap larger beyond comparison than that of the ruined temple which remains, the whole is vanished, we know not how or whither. "An ancient author has described it as standing at the head of the port, and shining as a meteor: we may add, that, as such too, it has since disappeared."

Pococke, however, supposes that the "souterrain" by the morass, is the site of this peerless structure;

which agrees with the ancient account, that the spot chosen for the building was a marsh, as most likely to preserve it free from gaps, and uninjured by earthquakes. To this it is objected by Chandler, that that spot must have been nearly in the centre of the city of Lysimachus, whereas the temple was without the Magnesian gate. The opinion of Pococke is supported by Van Egmont; whose description the reader may compare with that furnished by the English traveller.*

* "The Temple of Diana is situated towards the south-west corner of the plain, having a lake on the west side of it, now become a morass, extending westward to the Cayster. This building and the courts about it, were encompassed every way with a strong wall. That to the west of the lake, and to the north, was likewise the wall of the city: there is a double wall to the south. Within these walls were four courts: that is, one on every side of the temple, and on each side of the court to the west, there was a large open portico, or colonnade, extending to the lake, on which arches of bricks were turned for a covering. The front of the temple was to the east. The temple was built on arches, to which there is a descent. I went a great way in, till I was stopped either by earth thrown down, or by the water. They consist of several narrow arches, one within another. It is probable they extended to the porticoes on each side of the western court, and served for foundations to those pillars. This being a morassy ground, made the expense of such a foundation so necessary; on which, it is said, as much was bestowed as on the fabric above ground. It is probable also, that the shores of the city passed this way into the lake. I saw a great number of pipes made of earthenware in these passages; but it may be questioned whether they were to convey the filth of the city under these passages, or the water from the lake to the basin which was to the east of the temple, or to any other part of the city. In the front of the temple, there seems to have been a grand portico. Before this part, there lay three pieces of red granite pillars, each being about fifteen feet long, and one of grey, broken into two pieces: they were all three feet and a half in diameter. There are four pillars of the

"From the stadium," says the Dutch envoy, or his companion, "we were conducted to the place where the celebrated Temple of Diana is said to have stood. Indeed, the multitude of thick walls, fragments of pillars, and other ruins confusedly scattered on all sides, though it is impossible to ascertain the form of this structure, would not suffer us to doubt but this was really the place where it formerly stood. It is sufficiently known, from ancient writers, that this temple was built in a marshy place, in the harbour of Panormus, near a lake; or rather, between two lakes, having a communication with each other; and that its situation was between the mouth of the Cayster and Ephesus. These circumstances, we found, corresponded to the spot we were surveying. The sea was at the distance of a full hour's ride before us; the Cayster lay on our right hand, and, on our left, a ridge of mountains extending to the sea. The extremity of the lake reaches almost to these ruins; and I discovered a canal where the water runs from the lake under the temple, and in all probability flows into the other lake nearer the city. Another circumstance

former sort in the mosque of St. John, at the village of Alassalouck. I saw also a fine entablature; and on one of the columns in the mosque, there is a most beautiful composite capital, which, without doubt, belonged to it. There are great remains of the pillars of the temple, which were built of large hewn stone, and probably cased with marble; but, from what I saw of one part, I had reason to conclude that arches of brick were turned on them, and that the whole temple, as well as these pillars, was incrusted with rich marbles. On the stone work of the middle grand apartment, there are a great number of small holes, as if designed in order to fix the marble casing. It is probable that the statue of the great goddess Diana of the Ephesians was either in the grand middle compartment, or opposite to it."—Pococke.

in confirmation of this being the true site of the temple is, the vaults under this ancient structure, and which we entered through a very narrow and difficult passage, taking with us a long rope and lights, that we might not lose ourselves in these spacious caverns. It is astonishing to see such massive foundations, composed of amazingly large black stones, and intersected on every side with passages elegantly contrived. These subterranean passages form a kind of labyrinth. It is impossible to venture far among such innumerable windings and intersections without the assistance of a rope, unless you would choose to spend the remainder of your days in these dark abodes. We found here great numbers of bats, many of which, disturbed by the lights, flew against us as we entered the vaults. The water was at this time very deep, so that we could not advance a great way; it being, near the entrance, up to our knees. It was pure and limpid, and, as I have already observed, was probably conveyed from the adjacent lakes to supply the temple. It is also to be supposed, that in some parts of these vaults were baths; which seems to be confirmed by the quality of the water, which is tepid, rather than cold, having been heated by the sun, before it flows into the vaults.

"Such are the remains of that vast and celebrated temple, formerly one of those structures termed the wonders of Asia."*

Of the structure itself, that is, the second temple, we have the following description. It was 420 feet long by 220 broad. Of the columns, which were 60 feet high, one hundred and twenty-seven were donations from kings. Thirty-six were carved: the order

* Van Egmont and Heyman's Travels, (London, 1759,) vol. i. pp. 106 — 108.

was Ionic. It had eight columns in front. The folding-doors were of cypress wood, which had been treasured up for four generations, highly polished; and they were found as fresh and beautiful 400 years after as when new. The ceiling was of cedar; and the steps for ascending the roof, of a single stem of a vine. The whole altar was full of the works of Praxiteles. The offerings were inestimable; and among them was a picture by Apelles, representing Alexander armed with thunder, for which he was paid twenty talents in gold (about 38,650*l*.). The whole was so wonderfully great in its composition, and so magnificently adorned, that the Sun, it was affirmed, beheld in his course no object so admirable. It was first plundered by Nero, who carried off an immense quantity of gold and silver; afterwards, in the time of Gallienus, by Goths from beyond the Danube, who obtained a prodigious booty; but the particulars of its destruction are not on record.

Ephesus had become a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised his church of St. Sophia on its columns. Towards the end of the eleventh century, it experienced a fate similar to that of Smyrna, being made the settlement of a Turkish pirate. The Greek admiral, John Ducas, defeated him in a bloody battle, and pursued the flying Turks up the Meander. In 1306, it was among the places that suffered from the exactions of the grand-duke Roger. Two years after, it surrendered to Sultan Saysan, who removed most of the inhabitants to Tyriæum, where they were massacred. Its history, from this period, is that of the Mahommedan town of Aissaluck. Two circumstances rendered a removal to this place expedient: it was more capable of defence; and the port of Ephe-

sus, through time and neglect, had become a nuisance, rather than an advantage.

"The Ephesians," says Dr. Chandler, "are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility, — the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some, beneath the vaults of the stadium, once the crowded scene of their diversions; and some, by the abrupt precipice, in the sepulchres which received their ashes. We employed a couple of them to pile stones, to serve instead of a ladder, at the arch of the stadium, and to clear a pedestal of a portico by the theatre from rubbish. We had occasion for another to dig at the Corinthian temple, and sending to the stadium, the whole tribe, ten or twelve, followed; one playing all the way before them on a rude lyre, and at times striking the sounding-board with the fingers of his left hand, in concert with the strings. One of them had on a pair of sandals of goat-skin, laced with thongs, and not uncommon. After gratifying their curiosity, they returned back as they came, with their musician in front. Such are the present citizens of Ephesus; and such is the condition to which that renowned city has been gradually reduced. Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was there nursed by apostles, and fostered by general councils, barely lingers on in an existence hardly visible."

In the time of Tournefort, thirty or forty Greek families resided here. Van Egmont states, that no Christians were then living at Ephesus itself; but a little to the east of it, he mentions a Christian village called Kirtsinkui, which may be considered, he says, as the melancholy remains of the ancient church of Ephesus,—"a striking proof that the threatening in the Revelation of St. John, *I will remove thy candlestick out of its place, except thou repent*, was not denounced in vain." An American clergyman who visited the spot in 1821, found, on the plain, some Greek peasants, men and women, employed in pulling up weeds from among the wheat. He addressed them in Romaic, but they understood but little of it, and answered chiefly in Turkish. They all belonged to a village at a distance, and had only come there to labour. Not one of them could read, but they said, there were priests and a schoolmaster in their village, who could read. "Now," says this gentleman, "not a human being lives in Ephesus; and at Aiasaluck, there are merely a few miserable Turkish huts." The lamp *is* removed out of its place.

"The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich,* and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed, which are thrown in the way, by a despotic government, oppressive agas, and wandering banditti."†

Three hours from Aiasaluck is Scala Nova (Nea-

* "It produces corn, cotton, sesamus, and tobacco. Flocks and herds, and camels were feeding on it."—CHANDLER.

† Missionary Register, 1822, p. 167.

polis), called by the Turks Koushadase,* a considerable town governed by an aga, subject to the Pasha of Ghiuzel-hissar. The place is a mart that supplies all the neighbouring country and Samos, with rice, coffee, flax, and hemp, imported from Egypt, woollen cloth from Salonica, and cotton and calicoes from Smyrna. It anciently belonged to the Ephesians. It contains six mosques, one church in the town, and another in ruins on the top of the hill. It was, at the time of Pococke's visit, the residence of the Archbishop of Ephesus, in whose province there were formerly thirty-two bishops, but he had then but one diocesan under him. The sea forms, near the town, a small bay, in which is a rock formerly fortified to protect the port from the corsairs. "A few years ago," says Van Egmont, "when several earthquakes and fires had almost ruined Smyrna, the Franks intended to make this city the staple of their commerce; but exceptions were made against the harbour, the above-mentioned rock being thought to afford but little shelter to ships." It is pleasantly situated, in the form of an amphitheatre, on the declivity of a hill facing the island of Samos, and not above two leagues from it. Pococke is probably correct in supposing that Aiasaluck declined on the trade's taking a turn this way. Between two and three hours from Scala Nuova, the promontory once called Trogilium, runs out to meet a promontory of the island, called Posidium, so as to form a strait of only a mile wide. The road to Miletus now enters a rugged defile between Mount

* Van Egmont writes it "*Cous Adasi*, i. e. Bird Island," and says that it had not been built above a hundred years. "*Old* Scala Nuova," called *Busi Adasgi*, is a forsaken town an hour's ride to the east. The Greek bishop informed his visiter, that there were, at that period, about 300 Greeks in the city.

Mycale on the right, and the termination of Mount Pactyas and Mount Messogis. At four hours and a quarter from Scala Nuova, is the Turkish village of Suki, situated in an extensive plain skirted with mountains. The side of Mycale is studded with villages. Two hours further is Giaour Kelibesh, a small Greek village, and to the S.W. nearer the sea, the ruins of Priene, another of the Ionian cities, now called Samsun, and Samsun-Kalesi. The whole circuit of the ancient wall is standing, besides several portions within it, of admirable solidity and beauty. The massive ruins of the temple of Minerva Polias, and remnants of other edifices of the Ionic and Doric orders, the ground-plat of the stadium, and ruins of churches, but no wells or mosques, are the monuments of this deserted city. It was taken by Bajazet in 1391, but appears never to have been inhabited by the Moslems.

From Priene, the route crosses the plain extending southward, through which winds, in very intricate mazes, a little torrent called *Kalibesh-osmoc*, which is received by the Meander below Miletus. The Meander, called by the Turks *Boiuc Minder* (the Great Meander), is crossed at a ferry, where the stream is about sixteen fathoms wide and as many deep.

Miletus is a very mean place, but it retains a shadow of its greatness in its modern name of *Palatia* or *Palatsha*, the Palaces. The principal relic of its former magnificence is a ruined theatre, measuring in front 457 feet, the seats ranged, as usual, on the slope of a hill. The whole site of the town, to a great extent, is spread with rubbish, and overgrown with thickets. One of the scattered pedestals has supported a statue of the emperor Hadrian, another that

of Severus. Some fragments of ordinary churches and a number of forsaken mosques, shew that Christianity and Mahommedism have in succession flourished at Miletus. One mosque, a noble and beautiful structure of marble, was still used when Chandler travelled; and its dome, with a tall palm-tree or two, towered amid the ruins and some low flat-roofed cottages, the habitations of a few Turkish families. This city was once powerful and illustrious: it was the first settled in Ionia, and claimed to be the mother of not fewer than seventy-five cities in Pontus, Egypt, and various other parts. The whole Euxine Sea was frequented by its ships. It was styled the head and metropolis of Ionia, the bulwark of Asia. It withstood Darius, and refused to admit Alexander. Hecatæus and Thales were among its citizens. It had four ports, one of them very capacious, and before it was a cluster of small islands. Here St. Paul touched in his voyage from Assos to Tyre, and had that affecting interview with the elders of the church of Ephesus, which is recorded in the book of Acts.* When the ports ceased to be navigable, owing to the constant encroachments on the sea of the land formed by the Meander, Miletus, in common with the other maritime cities on this coast, experienced a gradual decay. By degrees, the islets were encircled with soil, and its bays were changed into a plain. In 1175, the whole region was laid waste by the Turks, and the city was finally destroyed, towards the end of the thirteenth century, by the conquering Othman.

On the promontory anciently called Posidium, twenty-two miles and a half south of Miletus, Dr.

* Acts xx. 15 *et seq.*

Chandler describes a most majestic remain of antiquity, the temple of Apollo Didymeus: it is a solitary and deserted spot, near the Turkish village of Ura. "The columns, yet entire, are so exquisitely fine, the marble mass so vast and noble, that it is impossible to conceive of greater beauty and majesty of ruin. On the south side of the promontory, is the deep bay called the *Sinis Basilicus*. The mountains here formed the boundary of the jurisdiction of Elez-Oglu, as they anciently did of Ionia."

Myus, the tenth and last of the continental cities, remains to be visited. This city was originally seated on a bay of the sea, not large, but abounding in fish. Hence, this city was given to Themistocles, to furnish that article for his table. The bay changed into a lake, and became fresh; myriads of gnats swarmed on it, and the Myusians retired from the site before this insect enemy, and became incorporated with the Milesians. In the time of Pausanias, nothing remained at Myus but a temple of Bacchus.

That which Chandler supposes to be the site of Myus, is as romantic as its fortune was extraordinary. "The wall incloses a jumble of naked rocks rudely piled, of a dark, dismal hue, with precipices and vast hollows, from which, perhaps, stone has been cut. A few huts, inhabited by Turkish families, are of the same colour, and scarcely distinguishable. Beyond these, fronting the lake, you find on the left hand, a theatre hewn in the mountain, with some mossy remnants of the wall of the proscenium or front; but the marble seats are removed. Between the huts and the lake are several terraces with steps: one, by which our tent stood, was a quadrangular area, edged with marble fragments; and we conjectured, it had been the market-place. But the most conspicuous ruin

is the small Temple of Bacchus, seated on an abrupt rock, with the front toward the east. The roof is destroyed. This edifice has been used as a church, and the entrance has been walled up with patchwork. The marbles which lie scattered about, the broken columns and mutilated statues, all witness a remote antiquity. The city wall was constructed, like that at Ephesus, with square towers, and is still standing, except toward the water. It runs up the mountain slope so far as to be in some places scarcely discernible.

"Without the city are the cemeteries of its early inhabitants; graves cut in the rock, of all sizes, suited to the human stature at different ages; with innumerable flat stones, which served as lids. Some are yet covered, and many open, and those by the lake are filled with water. The lids are overgrown with a short, dry, brown moss, their very aspect evincing old age.

"A couple of Myusians, who undertook to shew something extraordinary, conducted me, with one of my companions, up into the mountain on the east side of the city, on which are many traces of ancient walls and towers. We climbed several rocks in the way; our guides with bare feet, carrying in their hands their papouches or slippers, which were of red leather; a colour not allowed to be worn, except by Turks. We came in about an hour to a large rock, which was scooped out, and had the inside painted with the history of Christ in compartments, and with heads of bishops and saints. It is in one of the most wild and retired recesses imaginable. Before the picture of the Crucifixion was a heap of stones, piled as an altar, and scraps of charcoal, which had been used in burning incense; with writing on the wall.

Going back, I tarried with one of the Turks while a shower fell, in a single rock, hollowed out, with the door-way above the level of the ground. It stands distinct and tall. On the dome within, Christ was portrayed; and on the round beneath, the Panagia, or Virgin, with saints. The figures are large and at full length; the design and colouring such as may be viewed with pleasure. On the plaster are inscriptions painted, and faint from age. One, which I carefully copied, informs us, the oratory had been beautified for the sake of the prayers and salvation of a certain sub-deacon and his parents. Here seemed to have been a quarry. The brown rocks had graves on their tops; and the soft, fresh turf between them was enamelled with flowers.

"It may be inferred from the remnants of the monasteries and churches, which are numerous, that Myus was re-peopled, when monkery, spreading from Egypt, towards the end of the fourth century, overran the Greek and Latin empires. The lake, abounding in large and fine fish, afforded an article of diet not unimportant under a ritual which enjoined frequent abstinence from flesh. It probably contributed to render this place, what it appears to have been, a grand resort of fanciful devotees and secluded hermits,—a nursery of saints, another Athos, or holy mountain.

"We were supplied with corn for our horses, and with provisions, from a village by the head of the lake, where are vestiges of ancient building. There, probably, was Thymbria, a village in Caria, within four stadia or half a mile of Myus, by which was a *Charonium* or sacred cave; one of those which the ancients supposed to communicate with the infernal regions, and to be filled with the deadly vapours

of Lake Avernus. We purchased bad water from the huts in Myus at a dear rate, and fish taken in the lake with a small trident. The carp here, and by the Meander, were extremely fine. The old nuisance of Myus, gnats, swarmed already in the air, teasing us exceedingly; and towards the evening, the inside of our tent was blackened with flies, clustering round about the poles. One of our men, thinking to expel and destroy them by a sudden explosion of gunpowder, procured a momentary riddance, and set fire to the canvas in three or four places.

"The lake of Myus is visible both from Priene and Miletus, and is called by the neighbouring Greeks, *Thalassa*, the Sea. The water is not drinkable. We observed the *inbat* here as at Smyrna; a breeze lightly skimming along the smooth surface, then springing gently up, and increasing with the day. On the edges and round about it, are square towers and ruinous passes, besides one at Myus, erected in times of war and rapine, to secure the passes. The lake, which is much longer than it is broad, has in it several rocky islets. One, near Myus, is surrounded with an ordinary wall inclosing the ruin of a church. The water is so shallow that we once waded across." Another picturesque islet is covered with ruins of a Greek monastery. On the shore were seen young tortoises, fish rose on all sides, and the rocks were covered with birds. The junction of the lake with the Meander is said to be by a channel half a mile long. "Myus had anciently an intercourse by water with Miletus, and a communication with the sea, from which a boat might still pass up to it. The river turns from the mouth of the lake, with many windings, through groves of tamarisk, towards Mile-

tus; proceeding, by the right wing of the theatre, in mazes to the sea, which is in view, and distant (as we computed) about eight miles. The plain is smooth and level as a bowling-green, except certain knolls in it, near mid-way, before Miletus. One of these, the northernmost, is seen distinct as a hillock; and on a bigger, ranging with it, is a village named Bautenau. In that part is the union of the water-course of Priene with the river, which winds to the south of the hillocks, and has on its margin, two or more miles beyond, a small fortress. The extremity of the plain by the shore appeared, from the precipice of Priene, marshy, or bare, and as mud. Such was the face of this region when we saw it. How different from its aspect when the mountains were boundaries of a gulf, and Miletus, Myus, and Priene were maritime cities!

"From the alterations already effected, we may infer, that the Meander will still continue to encroach; that the recent earth, now soft, will harden, and the present marshes be dry. The shore will in time protrude so far, that the promontories which now shelter it, will be seen inland. It will unite with Samos, and, in a series of years, extend to remoter islands, if the soil, while fresh and yielding, be not carried away by some current setting without the mountains. If this happen, it will be distributed along the coast, or wafted elsewhere in the tide, and form new plains. Some barren rock of the adjacent deep may be enriched with a fertile domain, and other cities rise and flourish from the bounty of the Meander."*

* M. de Choiseul Gouffier, however, contends, that what Chandler supposed to be Myus, is the site of Heraclela. Beyond Miletus, the winding of the coast formed the Latmian Bay, so called from Latmus, the adjacent mountain. In

Ascending the beautiful valley of the Meander, the traveller arrives at *Ghiuzel-hissar*, the "beautiful castle," the ancient Tralles.* This is a large and very populous town, the residence of a pasha with two tails. The houses are mean; but, mixed with trees and the lofty domes and minarets of mosques, with the mountain for a back-ground, it has an imposing appearance. The air, during the hot months, is so bad as to be almost pestilential. At entering this town, Chandler was surprised to see innumerable turtle-doves, quite tame, sitting on the branches of trees, and on the walls and roofs, cooing incessantly. Tralles was distant from Ephesus, according to Strabo and Pliny, thirty-three miles: it was on the great eastern road from that city, which lay through Magnesia and Laodicea to Mazaca. Van Egmont found it a two days' journey from Scala Nuova; and another traveller (Picenini) makes it eleven hours from Aiasa-

this bay was Latmos, afterwards called Heracleia, a small town with a road for vessels. Near that place, after crossing a rivulet, was shewn the cave of Endymion, who on this mountain, according to the fable, was thrown into a deep sleep by the enamoured goddess. The bay is now the lake of Ufa-baffi. But even this opinion, though supported by decisive testimonies as to the changes which have taken place in the coast in remote times, has been lately called in question by a learned German. His objections have been met by M. Barbié du Bocage. See Malte Brun's Geography, vol. ii. p. 81. Chandler cites an ancient writer as affirming, that "the river (Meander) had taken the sea from the navigator, and given it to the husbandman; that furrows were seen in the place of waves, and kids sporting in the room of dolphins; and that, instead of the hoarse mariner, you were delighted with the sweet echo of the pastoral pipe." Pliny states, that Nature had taken islands from the sea, and joined them to the continent; and Priene, the wall of which had once been washed by the sea, was, in the time of Strabo, five miles above the shore.

* Mistaken by Chandler for Magnesia ad Meandrum.

luck. A torrent divides the present town, which is a deep stream in winter, but shallow in summer. Pococke speaks of the situation as very delightful, commanding a fine view of the plain, and having a beautiful inclosed country to the south and west, rich with gardens and orchards. On the north side of the city, he mentions ruins of a very grand temple; but Chandler found only a few scattered fragments of architecture; and the very imperfect remains of a theatre described by the former traveller, had become, either by building, or by cultivation, quite concealed.* Pococke says: "The Greeks and the Armenians have their churches here, and the latter a bishop, who is, I suppose, archbishop of Ephesus. There are also many Jews here. The town is not less than four miles in compass, and the streets are broader and better laid out than commonly are seen in Turkish cities. It is a place of great trade, especially for cotton and cotton-yarn, which are sent to Smyrna, and exported to Europe; they have also manufactories of coarse calicoes: it is likewise a mart for all such things as are imported from Europe, Egypt, and other parts, for the use of the country for sixty miles eastward, nearly as far as those parts that are supplied from Satalia and other southern ports. The merchants are generally rich; there are also several great families of Turks who live here, many of them beys; a title

* On the summit of the hill, a quarter of an hour beyond the castle, stands a curious and interesting remain; three very massive arches, about forty feet high, resembling the arcade at Troas: the fabric has been evidently repaired. There remain on it vestiges of painting, and inscriptions, but they are illegible. Underneath are extensive vaults. The ruins of the old city are found in all directions; and Van Egmont was assured, that often very large and beautiful pieces of marble are dug up.

they give to sons of pashas; these have their estates about the city. The Pasha of this country resides here, so that it is one of the most considerable places in Asia."

Picenini relates, that in the way to the house and garden of the Pasha, they were shewn a cave near the walls of the ancient city, which, they were told, extended under ground as far as they could go in two days! No modern traveller has explored this *charonium;* but the country was famous for caves sacred, some to Apollo, and some to Pluto and his queen.

The ruins of Nysa are found near Sultan-hissar, an old fortress and village fifteen miles to the eastward. (Chandler says, about five hours, Pococke, ten miles, from Ghiuzel-hissar.) The route is straight and wide along the plain, through orchards of fig-trees and corn-lands. Three hours from Sultan-hissar is Nosli or Nasslee, a considerable village, containing three mosques. Pococke found among the inhabitants, three or four hundred Armenians and about thirty Greeks. This is supposed to be the site of Mastaura: Pococke mistook it for Nysa. Five hours from Sultan-hissar is an old castle called Janichere (or Jenisheer), seated on an eminence. It was at this place that, in 1739, the famous rebel Soley Bey Ogle (Oglou?) was cut off with 4,000 of his followers, by a Turkish army sent against him, 40,000 strong. Eight miles to the south of this is Karajasu, a large village, where there are some Christians: it is so defended by deep beds of mountain torrents, that Soley Bey could not make himself master of it. Four miles to the east, proceeding along the plain, is Gheyra, a poor village built on the site of the ancient Aphrodisias, where there are extensive ruins. "The Turks here make

a very strong and well-flavoured white-wine, and drink of it very plentifully." It is twenty hours from Ghiuzel-hissar. From Gheyra, it is a distance of thirteen hours, in a north-easterly direction, to Laodicea.

The direct route to this latter city was by Antiochia and Carura. Pococke and Chandler have described their route from Nosli-bazar. About sixteen miles beyond that place, eastward, the hills on both sides approach the Meander, and the plain becomes narrower. Three leagues further, on the south side of the river, where the plain is wider, is the site of Carura, where there are several sources of hot water. This place, as well as the adjacent country, has always been peculiarly subject to earthquakes. Strabo relates, that a large company, while revelling in one of the khans, was swallowed up by one. The hills are here of a red colour. This was the boundary of Caria towards Phrygia. Two leagues further, the river first begins to run near the southern mountains, and so continues till it falls into the sea. The hills now open, and make a plain four leagues wide every way, in which the river Lycus falls into the Meander. Towards the south-east part of this plain is Denizlu, a walled village in the midst of vineyards. The old town, which extended to another rising ground south of it, was destroyed by an earthquake early in the eighteenth century, when 12,000 persons perished. An hour to the northward, the way between the hills, is Eski-hissar (the old castle), the site of the ancient Laodicea on the Lycus, so frequently referred to in the apostolic writings.

LAODICEA.

LAODICEA derived its name from the wife of its founder, Antiochus, the son of Stratonice. It was long an inconsiderable place, but after having suffered in a siege from Mithridates, gradually rose in importance towards the Christian era, till it became one of the largest towns in Phrygia, and vied in power with the maritime cities. There are ruins of an amphitheatre, a magnificent odeum, and other public buildings; and the whole surface within the line of the city wall is strewed with pedestals and fragments. Pococke mentions, among the remains of a very grand building, two pillars, about a foot and a half in diameter, which appeared to be "oriental jasper-agate." There is every sign of its having been the seat of the greatest luxury and magnificence. An inscription found in the amphitheatre states, that the building, which occupied twelve years, was completed during the consulate of Trajan, in the eighty-second year of the Christian era. At the south-west corner of the city, there are some small ruins of a church, in which are fragments of a pillar or two of Cipolino marble.

"The hill of Laodicea," says Dr. Chandler, "consists of dry, impalpable soil, porous, with many cavities resembling the bore of a pipe, as may be seen on the sides, which are bare. It resounded beneath our horses' feet. The stones are mostly masses of pebble, or of gravel consolidated, and as light as pumice-stone.* We had occasion to dig, and found the earth

* "It is an old observation, that the country about the Mæander, the soil being light and friable, and full of salts generating inflammable matter, was undermined by fire and water. Hence it abounded in hot springs, which, after passing under ground

as hard as any cement. Beneath, on the north, are stone coffins, broken, subverted, or sunk in the ground. Laodicea was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097, it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120, the Turks sacked some of the cities of Phrygia by the Mæander, but were defeated by the emperor John Comnenus, who took Laodicea, and built anew or repaired the walls. About 1161, it was again unfortified. Many of the inhabitants were then killed, with their bishop, or carried with their cattle into captivity by the Turks. In 1190, the German emperor, Frederick Barbarossa, going by Laodicea with his army toward Syria on a crusade, was received so kindly, that he prayed on his knees for the prosperity of the people. About 1196, this region, with Caria, was dreadfully ravaged by the Turks. The Sultan, on the invasion of the Tartars

from the reservoirs, appeared on the mountain, or were found bubbling up in the plain, or in the mud of the river; and hence it was subject to frequent earthquakes; the nitrous vapour, compressed in the cavities, and sublimed by heat or fermentation, bursting its prison with loud explosions, agitating the atmosphere, and shaking the earth and waters with a violence as extensive as destructive; and hence, moreover, the pestiferous grottoes which had subterraneous communications with each other, derived their noisome effluvia; and serving as smaller vents for these furnaces of hollows, were regarded as apertures of hell, as passages for deadly fumes rising up from the realms of Pluto. One or more of the mountains, perhaps, has burned. It may be suspected, that the surface of the country has, in some places, been formed from its own bowels, and, in particular, it seems probable, that the hill of Laodicea was originally an irruption."

in 1255, gave Laodicea to the Romans; but they were unable to defend it, and it soon returned to the Turks. We saw no traces of houses, churches, or mosques. All was silence and solitude. Several strings of camels passed eastward over the hill; but a fox, which we first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea."

Opposite to Laodicea, at the foot of a branch of Mount Messogis, beneath the summits of the mountain, is the ruined city Hierapolis;* which owed its celebrity, and probably the sanctity indicated by its name, to its very remarkable sources of mineral water. It is now called *Pambouk-kalesi*, the "cotton-castle," — it is supposed, from the singular chalky appearance of the hills, which resemble cliffs. On approaching the mountain, "the view," says Dr. Chandler, "was so marvellous, that the description of it, to bear a faint resemblance, ought to appear romantic. The vast slope which at a distance we had taken for chalk, was now beheld with wonder, it seeming an immense frozen cascade, the surface wavy, as of water at once fixed, or in its headlong course suddenly petrified. Round about us were many high, bare, stony ridges; and close by our tent, one with a wide basis, and a slender rill of water, clear, soft, and warm, running in a small channel on the top. A woman was washing linen in it, with a child at her back; and beyond, were cabins of the Turcomans, standing distinct, much neater than any we had seen, each with poultry feeding, and a fence of reeds in front.

"The hot waters of Hierapolis have produced this

* Dr. Chandler makes the distance of Hierapolis from Laodicea, one hour and a half N.N.E. It is six miles, according to the Itinerary.

extraordinary phenomenon: the cliff is one entire incrustation. They were anciently renowned for this species of transformation. It is related, that they changed so easily, that, being conducted about the vineyards and gardens, the channels became long fences, each a single stone. They produced the ridges by our tent. The road up to the ruins, which appeared as a wide and high causeway, is a petrifaction, and overlooks many green spots, once vineyards and gardens, separated by partitions of the same material. The surface of the flat above the cliff, is rough with stone, and with channels branching out in all directions; a large pool overflowing and feeding the numerous rills, some of which have spread over the slope as they descend, and give to the white stony bed a humid look, resembling salt, or driven snow when melting. This crust, which has no taste or smell, being an alkaline, will ferment with acids; and Picenini relates, that trial of it has been made with spirit of vitriol. The waters, though hot, were used in agriculture."*

The waters of Laodicea, though drinkable, have the same petrifying quality. At the east end of the grand ruin on the north side of the amphi-

* Pococke says: "The warm waters here are the greatest natural curiosities in Asia: they rise to the south of the [illegible] in a deep basin, and are very clear. They are only tepid, have the taste of the Pyrmont waters, but are not so strong, and must have in them a great quantity of sulphur. They do not drink them, though I could not perceive either [illegible] vitriol in the taste of them to make them unwholesome. [illegible] rings flow so plentifully, that they make a considerable stream. It is observed by the ancients, that these waters were excellent for dyeing, and that the roots of the trees at this place gave a tincture equal to the scarlet and purple." The company of dyers is mentioned in one of the inscriptions.

theatre, is a mass of incrustations, formed by the current which was conveyed there by an aqueduct; it is three or four inches thick in the pipes, and the arches are loaded with this rock-work.

The ruins of Hierapolis are about a mile and a half in circumference. At some distance from the west side of the town, there is a great number of sepulchral buildings and stone coffins, extending for half a mile. A hundred and sixty paces from the west gate of the city, there is a colonnade of pillars two feet square, on which are semicircular pilasters: it extends 150 paces, and leads to a triumphal triple arch, not in good taste, having a round tower on each side. A line of building, supposed to be sepulchral, extends beyond this arch about a hundred paces, to the remains of a very magnificent church,* to which, however, there is no entrance on that side. To the east of the hot waters, there are ruins of another church, which has also been a splendid edifice. On the side of the hill is a very beautiful theatre, fronting the south, which had thirteen arched entrances. Pococke and Chandler speak of it as the most perfect that they had seen. The marble seats were still unremoved. To the south of the waters are great remains of most magnificent baths, consisting of a large court, with a portico at each end. These [illegible]rs resemble the Sienna marble, and seem to be [illegible]tural com[illegible]sition of pieces of marble and the [illegible]rifaction. The huge vaults of the roof are described as stril[illegible] visiter with horror. Beyond is the mean r[illegible] modern fortress; and further on are massive walls of edifices, several of them leaning from their perp[illegible]r, the stones distorted, and

* One of the churches is said to be 300 feet long.

seeming every moment ready to fall; the effects and evidences of violent and repeated earthquakes. The Plutonium for which Hierapolis was noted, could not be found.

Hierapolis was the *Bath* of Asia. Apollo, the tutelar deity of the city, Esculapius, and Hygeia, bear witness on their medals to the medicinal virtues of the springs. An inscription in the theatre is to this effect: "Hail! golden city, Hierapolis! the spot to be preferred before any in wide Asia; revered for the rills of the nymphs; adorned with splendour." "How is the gold become dim!" Here is no water fit to drink, and the Turkish village of Pambouk is nothing better than a den of banditti. The traveller is here on the frontier of the pashalic of Kutaiah (or Cuthaya, anciently Cotyæum), the inhabitants of which have he reputation of being a lawless and desperate people.* Hierapolis is once mentioned in the New Testament,† from which it appears that Christianity was planted here, as well as at Colosse and Laodicea, probably by Epaphras, *before* A.D. 64, the date of St. Paul's epistle; at which time he was a personal stranger to the Christians in those cities, but had heard of their faith.‡

Colosse is supposed to have occupied a site now covered with ruins, near a village called Konous, or Khonas, about three hours from Laodicea, but on the other side of the river (supposed to be the Lycus). At [illegible], which

* Hierapolis was in Great Phrygia; Laodicea in Caria; Tralles (Ghiuzel-hissar) in Ionia. The Meander was probably an ancient boundary, and the natural boundaries would seem to be for the most part preserved in the modern divisions.

† Col. iv. 13.

‡ Col. ii. 1; i. 4, 7.

was the stronghold of Soley Bey. It is at the foot of Mount Cadmus. The village is below it. Picenini found about forty Greek families here, who were ignorant of their own language: their papas, or priest, was a Cypriot. Their church, which was in the castle, resembled a wine-vault. Our information, however, with regard to this part, is extremely imperfect.* All that is known for certain is, that Colosse was once a large and populous city, situated in Phrygia. The ancient authorities make it nearly equidistant from Laodicea and Hierapolis,† in which case it must have formed an angle with those two cities; but it would appear from the brief references made to it in the apostolic writings, that it was a much nearer neighbour of Laodicea than even Hierapolis, which was only six miles distant, whereas Konous, or Chonas, is at a distance of five hours; that is, at least, fifteen miles. At Colosse, according to Herodotus, the Lycus, entering a chasm, disappeared for about half a mile, after which it re-emerged, and pursued its way by Laodicea to the Meander.‡ The Lycus rose on Mount Cadmus, as did another stream which took its name from the mountain. All over the plain before Konous are small water chan-

* Pococke is uncommonly confused and puzzled here. (See b. ii. c. 14.) And Chandler was prevented advancing beyond Laodicea in this direction.

† According to Eusebius, all the three cities were destroyed by an earthquake in the tenth year of Nero; but Colosse doubtless rose again, like her sister cities, from its ruins.

‡ No traveller has yet verified this observation of the historian, or ascertained the existence of the salt lake of Anava, between Colosse and Apamea. The authority, however, of Constantine Porphyrogennetus, who states that Colosse was in his time called Chonæ, seems decisive. The bishops of Chonæ subscribed to the second Nicene council.

nels, incrusted like those of Pambouk; and similar hot waters are mentioned by Pococke in some hills to the N.E.

From Laodicea, a route to the N.W., which enters a pleasant recess of the Messogis, conducts by Tripolis to Philadelphia. Tripolis is about four hours distant, on the Meander. At this place, St. Bartholomew is said to have taught, and St. Philip to have suffered martyrdom. It was the see of a bishop. Huge stones, lying confusedly in heaps, and vestiges of a theatre and castle, are now the only remains. Near the ruins is the modern village of Kosh-Yenije. In nine hours is Bullada, a Turkish town. From this place, Philadelphia is distant a day's journey and a half (about eleven hours): it lies, according to Chandler, on the caravan road from Angora to Smyrna.

PHILADELPHIA

Is now called Allah-Shehr (the "city of God"). Though peculiarly liable to earthquakes, it has survived many cities which have suffered less from such convulsions, and remains a considerable town, the residence of a bishop. It is spread up the slopes of three or four hills, the roots of Mount Tmolus. Of the ancient wall many remnants are standing, but with large gaps: it is thick and lofty, with round towers. On the top, at regular distances, Chandler noticed a great number of nests, each as big as a bushel, with the cranes, their owners, standing by them, singly, or in pairs. The bishop was absent, but the protopapas, or chief priest, received the travellers at the episcopal "palace,"—a title given to a very indifferent house, or rather cottage of clay. "We found him," says Chandler, "ignorant

of the Greek tongue, and were forced to discourse with him by an interpreter, in the Turkish language. He had no idea that Philadelphia existed before Christianity, but told us, it had become a city in consequence of the many religious foundations. The number of churches he reckoned at twenty-four, mostly in ruins, and mere masses of wall, decorated with painted saints. Only six are in a better condition, and have their priests. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. The Greeks are about 300 families, and live in a friendly intercourse with the Turks, of whom they speak well. We were assured that the clergy in general know as little of Greek as the protopapas; and yet, the liturgies and offices of the church are read as elsewhere, and have undergone no alteration on that account The Philadelphians are a civil people. One of the Greeks sent us a small earthen vessel full of choice wine. Philadelphia, possessing waters excellent for dyeing, and being situated on one of the most capital roads to Smyrna, is much frequented, especially by Armenian merchants. The khan in which we lodged, was very filthy, and full of passengers. Mules arrived almost hourly, and were unladen in the area. A caravan goes regularly to Smyrna, and returns on certain days."

In Nov. 1820, Philadelphia was visited, together with Sardis, Thyatira, and Pergamos, by the Rev. Messrs. Parsons and Fisk, deputed by the American Board of Missions. From their report we obtain some additional information. Their first visit was to Gabriel, then archbishop of this diocese. He had held his office six years, and appeared about seventy-five years of age. He was reputed a man of learning.

Formerly he had had one bishop under him, but at that time he had none, and only about twenty priests. The diocese includes Sardis on the west, and Laodicea on the east; but he stated, that it did not contain altogether above 600 or 700 Greek houses. "There are *five* churches in this town, besides *twenty* which are either old or small, and now not used. The whole number of houses is said to be 3,000, of which 250 are Greek, the rest Turkish." The missionaries went next to visit a school superintended by a young man who had been educated in Haivali and Smyrna. He had about thirty scholars, who studied ancient and modern Greek. A small library is attached to the school. Most of the Greeks were found, agreeably to Chandler's statement, to understand no language but the Turkish. The missionaries dined with the archbishop. It was a fast-day; the *maigre* diet consisted of rice, soup, boiled beans, several plates of herbs, and a rich variety of fruits, with bread and cheese, and plenty of *raki*, rum and wine. In the town, the visiters counted six minarets; they saw the church in which, *they say*, the Christians assembled when St. John wrote: it is now a mosque. The school, they represent as one of the few Greek schools in which something like order is maintained, and the children are taught to understand what they read.

Philadelphia derives its name from its founder, Attalus Philadelphus, brother of Eumenes. After sharing in the vicissitudes of the country, it was taken by assault by John Ducas, together with Sardis, in 1097. It was again reduced under the Greek empire [illegible] it is the remark of Gibbon, that ears to have resisted the attacks of [illegible], with more success than the other

cities.* In 1390, it was forced by want of provisions to capitulate to Bajazet. It has suffered less, apparently, from the ravages of war, than from repeated earthquakes, to which it is peculiarly exposed, owing to its being in the vicinity of the region called *Catakekaumene*, or "the Burned," which lies to the east, and was reckoned to extend sixty-two miles in length, and fifty miles in breadth: its surface, which is now turf, was spread with lava, on which flourished the vines for which the district was celebrated.

Although what retains the form and name of Christianity in this interesting site, is little better than the exanimate carcase of a church, yet, taken in connexion with the distinguishing encomium passed upon the church of Philadelphia in the Apocalypse, its survival at this remote period must be considered as a most impressive fact. It would seem as if, in a literal sense, this church had been "kept from the hour of temptation," which was announced as about to come upon all the world, to try them that dwelled upon the earth,† and which emphatically did come, (in whatever other interpretation the prediction may be taken,) when the Christian empire of the East became annihilated before the devastating sword of Mahommed and the victorious Crescent.

* "At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proud [redacted] of the Ottomans in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins [redacted] *Fall*, vol. xi. p. 438.

† Rev. iii. 10.

From Philadelphia, it is a distance of only twenty-eight miles * to

SARDIS.

THE route is by the foot of Mount Tmolus, which rises on the left in a range of uneven, separate, sandy hills, green and pleasant, and once clothed with vines, but now neglected. Behind them towers a high ridge, generally covered with snow. The plain, which is watered by the Hermus, and by numerous little rills from the slopes, is wide, beautiful, and cultivated, but has few villages, being in the possession of the Turcomans. "Their booths and cattle," says Chandler, "are innumerable: they are reputed thieves, but not given to bloodshed."

The city of Sardis, once the proud capital of Lydia, and the residence of its opulent monarchs, is now the habitation of buffaloes and oxen. "Its inhabitants," says Van Egmont, "who are all herdsmen, are living in wretched cottages of clay, which do not exceed the height of a man. At present, Sardis has not a single Christian among its inhabitants, but is not without a Turkish mosque, the portico of which is adorned with grand antique pillars: indeed, it appears not to be a Turkish work, but a structure of the Greeks."—"We passed," says Chandler, "the miserable village Sart, which stands, with a ruinous mosque, above the river, on a root or spur of the hill of the citadel, and crossing the Pactolus, pitched our tent in a flowery meadow. Not far from us were booths of the Turcomans, with their cattle

* Chandler travelled three hours and a half N.W.; and five and a half westward: total nine hours, which agrees with the Itinerary.

feeding." The American missionaries above referred to, state, that there is not in Sardis a single Christian family; there are only a few mud huts, inhabited by ignorant Turks, and three grist-mills, in which nine or ten Greeks, men and boys, are employed, who were found at work all day on the Sabbath. "Every thing," they say, "seems as if God had cursed the place, and left it to the dominion of Satan." One hour to the east, in the road to Philadelphia, they mention a village called Tatarkeuy, where there are about fifty Greeks and a priest. They have a church which had been built within the preceding ten years; but there is no school in the parish, and few of the people can read.

The ruins of Sardis are peculiarly grand. "This village and its vicinity have to boast of two of the most interesting remains of antiquity in Asia; the colossal tumulus of Alyattes near the Lake Gygæa, and the vast Ionic temple of Cybele on the bank of the Pactolus. Here is also a theatre connected with a stadium, and the ruins of a large church, perhaps the only one of the Seven Churches of Asia of which there are any distinguishable remains." * Chandler was exceedingly struck with the view of the temple, when it suddenly burst upon him on approaching Mount Tmolus, occupying a most retired situation beyond the Pactolus, between the citadel and the mountain. Five columns out of eight were then standing, one without its capital, and one with the capital awry. The shafts are fluted, and the capitals are designed and carved with exquisite taste and skill. A part of the architrave was then remaining: the other part, with the column that contributed to its

* Leake's Journal, &c. p. 265.

support, had fallen since 1699. In 1812, only three columns were found standing with their capitals. The appearance of this magnificent ruin at that period is thus described by Mr. Cockerell.

" Sardis was magnificently situated on one of the roots of Mount Tmolus, which commands an extensive view to the northward, over the valley of the Hermus, and the country beyond it. To the south of the city, in a small plain watered by the Pactolus, stood the temple, built of coarse whitish marble. The western front was on the bank of the river; the eastern under the impending heights of the Acropolis. Two columns, of the exterior order of the east front, and one column of the portico of the pronaus, are still standing, with their capitals: the two former still support the stone of the architrave, which stretched from the centre of one column to the centre of the other. The columns are buried nearly to half their height in the soil which has accumulated in the valley since their erection; chiefly, it is probable, by the destruction of the hill of the Acropolis, which is continually crumbling, and which presents a most rugged and fantastic outline. On the edges of its summit, the remains of the ancient walls are still observable in many places. I was told that, four years ago, three other columns of the temple were still standing, and that they were thrown down by the Turks, for the sake of the gold which they expected to find in the joints. Besides the three standing columns, there are truncated portions of four others belonging to the eastern front, and of one belonging to the portico of the pronaus, together with a part of the wall of the cella. When it is considered that these remains are twenty-five feet above the pavement, it cannot be doubted that an excavation would expose the greater

part of the building. Even now, however, there is sufficient above the soil to give an idea of the dimensions of the temple, and to shew that it was one of the most magnificent in Greece; for, though, in extent, it was inferior to the temples of Juno at Samos and of Apollo at Branchidæ, the proportions of the order are at least equal to those of the former, and exceed those of the latter. The capital appeared to me to surpass any specimen of the Ionic I had seen, in perfection of design and execution. The great height of the architrave, the peculiar style of the design and workmanship, and the difference of intercolumnia in the faces and in the flanks of the peristyle, I cannot but regard as tokens of high antiquity; and perhaps we may regard as not less so, the vast size of the stones employed in the architrave, and the circumstance of their being single stones, whereas in the Temple of Didyma and in the Parthenon, there were two blocks in the same situation. In subsequent times, the durability ensured by this massive mode of construction was sacrificed for appearance and for a more easy result."*

Mr. Leake is disposed to think, that this building may, in fact, be referred to the kings of the Lydian dynasty, which began under Gyges, B.C. 715, and ended with the capture of Sardis by Cyrus, B.C. 545. It is at least of very high antiquity.

* Leake's Journal, &c., pp. 342—344. Mr. Cockerell remarks: "Modern architecture has, indeed, succeeded in producing buildings of immense bulk; but they cannot be kept together without continued repair, and the triumph is little more than that of *balancing a skeleton on its legs*. In some late works only, such as the recent artificial docks and basins, have we imitated the solidity of the ancients." Yet St. Paul's will not be considered by most persons as a less glorious "triumph" of skill, a less admirable achievement of the architect, than the London Docks.

Among the other ruins, Chandler particularises a portion of a large edifice, with a heap of ponderous materials before and behind it, supposed to have been the palace of Crœsus, afterwards appropriated by the Sardians to superannuated citizens. The walls are standing of two large, lofty, and very long rooms; they rest on double arches of brick, and consist chiefly of that material with layers of stone, exemplifying the extreme durability of the ancient brick. On the east side, Van Egmont says, are still standing some pillars, and the remains of another prodigious structure, probably the cathedral. The castle, seated on the hill, has been repaired with materials of more ancient edifices: the walls alone remain. Not far from the west end of the hill flows the celebrated Pactolus, which rises in the mountain behind. After snow or rain it is a rapid torrent; in summer, the stream is very shallow: the bed is a sand or gravel, inclining to a reddish yellow. But it no longer brings down the gold of Tmolus, as it flows over the sparkling sand.

The colossal tumulus or barrow of Alyattes is described by Chandler. "By the lake of Gygæa, five miles from Sardis, is the burying-place of the Lydian kings. The barrows are of various sizes. Four or five are distinguished by their superior magnitude, and are visible as hills at a great distance. The lake, it is likely, furnished the soil. All of them are covered with green turf, and many retain their conical form, without any sinking in at the top. One of the barrows on the eminence, near the middle, and towards Sardis, is remarkably conspicuous. This has been described by Herodotus as, beyond comparison, the greatest work in Lydia; inferior only to the works of the Egyptians and Babylonians. It was the mound of Alyattes, the father of Crœsus; a vast mound of

earth, heaped on a basement of large stones by three classes of the people. Alyattes died B.C. 562. Above a century had intervened, but the historian states that, to his time, five stones (ουροι), on which letters were engraved, had remained on the top, recording what each class had performed. The circumference was six *stadia*, or three quarters of a mile; the height two *plethra*, or two hundred feet; and the width thirteen *plethra*. The barrow of Alyattes is much taller and handsomer than any I have seen in England or elsewhere. The mould which has been washed down, conceals the stone-work, which, it seems, was anciently visible. The apparent altitude is diminished, and the bottom rendered wider and less distinct than before. The barrows contain, perhaps, a considerable treasure. In this, it is well secured. Some time and much labour would be consumed in penetrating to the basement; and afterwards, it would be difficult to force a passage through the stone-work. Many men must be employed, and, in the present state of the country, a large guard would be necessary for their protection. The enterprise is fitter for the pasha of a district, or the general of an army, than for a private adventurer."

The lake, which lies beyond the high green ridge on which the barrows are raised, is very large, and abounds in fish: its colour and taste are described to be like common pond water. A few swans with cygnets were seen, and many aquatic birds; "in particular, one species resembling a gull, flying about in flocks, or lighting on the ground: these were white, but with the whole head black." The air swarmed with gnats.

Croesus, the tyrant of all the nations within the Halys, was defeated in the plain before this city, the

Lydian horses not enduring, it is said, the sight or smell of the camels. Sardis afterwards became the residence of the Persian satrap. In the time of Darius, the Milesians surprised the city, and set fire to it. Herodotus mentions, that the temple of Cybele was damaged in the conflagration. The city and fortress surrendered to Alexander after the battle of the Granicus. Under the Romans, Sardis was a large city, not inferior to any of its neighbours, until the terrible earthquake which happened in the reign of Tiberius. Magnesia by Sipylus, Ephesus, Philadelphia, Laodicea, and several other cities, partook of this calamity, but Sardis suffered especially. It owed its recovery from the damage sustained, to the munificence of Tiberius. The emperor Julian made Chrysanthius, a Sardian of a senatorial family, pontiff of Lydia. He attempted to restore the heathen worship, erecting altars at Sardis, where none had been left, and repairing the temples. In the year 400, the Goths plundered the city. Lydians, Persians, Greeks, Romans, Goths, have all passed away, and it is abandoned to the Turcomans.

ROUTE TO SARDIS FROM MAGNESIA AND EPHESUS.

SARDIS was reckoned 540 stadia or 67½ miles from Ephesus, by way of Tyria. Part of the route is described by Van Egmont; but he came to Tyria from Ghiuzel-hissar. Leaving Scala Nuova, he crossed the mountains in a south-easterly direction into the valley of the Meander. "In this descent," he says, "we came to a small river, whose infinite meanders among the mountains greatly heighten the beauty of the prospect. Sometimes it precipitated itself from

the eminences, and, in one place, flowed between two disrupted rocks at a frightful depth, and with a terrifying sound. The road lay through groves of laurel trees, where the profound solitude was cheered by the warblings of great numbers of nightingales. After riding four hours among the mountains, from the tops of which we had often enchanting prospects, and passing through delicious valleys and fruitful eminences, sometimes near and sometimes at a distance from the river, we at last came to a large and beautiful plain, inclosed on all sides with mountains. At the end of this plain, we forded the rivulet, which was here somewhat enlarged, leaving it on the left hand; and after passing along an uneven road, we turned off more to the south, which brought us to a rocky mountain, in which is a large cavern: before the mouth of it were some hundreds of buffaloes and other black cattle with the herdsman. Having passed this cave, we came to a lake of warm mineral water, fed by a rivulet of the same kind from the above rocky mountain. We also saw several other caves in this mountain, and at the foot of it, the ruins of several houses. Our road from hence lay through one of the most fertile spots in the world for pasture and corn, interspersed with a great variety of fruit-trees." In rather more than half an hour from the mineral spring and "Polyphemus's cave," as they called it, the travellers reached the village Jumisseloi, which lies at the extremity of the mountains. Near this place they discovered the ruins of "a considerable city, still retaining vestiges of fortresses and palaces. It is now," they proceed, "called Inekbazar, that is, 'the cattle market;' so called from a few straw huts, the roof of which is supported by four perpendicular posts, erected for holding a market on Fridays, to which all

the peasants in the neighbouring country resort. Several of the ruins had an air of grandeur. Among others was a remarkable square structure built of prodigious blocks of stone: great part of one of the gates was still standing, and also of a thick double wall which must have inclosed it; but all the rest of the structure was one confused heap of ruins. This we judged to have been the citadel of the place. At some distance from it were the ruins of two large structures. In one, which was of a remarkable length, and something resembling the form of a large church, we found two beautiful capitals of the composite order, in tolerable condition. This structure extends to a small rivulet, over which was a bridge of two arches, now in ruins. Here were also the rudera of other stately buildings, with a great number of pillars, some still standing, others lying on the ground; but the place itself, which is situated in a level plain and watery soil, is utterly abandoned."

This site has since been ascertained to be that of Magnesia on the Meander, and the ruined temple to be that of *Diana Leucophryene* (white-browed), one of the largest and most beautiful in Asia, and which had the privilege of an asylum. In the territory of this city, at a place called Hylæ, was a cave sacred to Apollo, which is, in all probability, the cavern that reminded Van Egmont of the mansion of the Cyclop, and which he regrets not having had time to explore. Magnesia is stated by the ancient authorities to have been, at a remote period, maritime. Before it are two insulated hills, which, when all the plain of the Meander below the city was sea, formed the islands Derasidæ and Sophonia. The small rivulet which Van Egmont correctly supposed to fall into the Meander, is the Lethæus, which has its source

in Mount Pactyas; and the mountain at the foot of which Inekbazar lies, is the Thorax of Strabo. Magnesia was fifteen miles from Ephesus, and eighteen from Tralles, which corresponds to the distance of Inekbazar from Aiasaluck and Ghiuzel-hissar.*

About three hours from Inekbazar, ascending this "paradisiacal" valley, Van Egmont halted at a village called *Omerbeili*, at the foot of the mountain, near which he found, at a spring, an ancient inscription. About an hour's riding from this place brought them to the banks of the Meander, where its channel was of an extraordinary breadth, but the water so shallow that it rippled over the gilded flints. "I say gilded flints," he adds, "because they here seem to be disseminated with gold and silver specks, which have a most brilliant appearance." They passed the night at Ghiuzel-hissar. The next morning, instead of pursuing the eastern road to Laodicea, they retraced for about half an hour the route by which they had come, and then "struck off to the right up the mountains," by a very steep and rugged track. After travelling for about five hours over hill and dale, they came to a very beautiful spot on the banks of a small river which they had repeatedly passed in the mountains. It was here crossed by a stone bridge of one arch; and almost immediately beyond, they ascended a very high and steep mountain, and "afterwards twelve others, in the same manner; sometimes making the circuit of one mountain to reach another." In some places, there was only room for a single horse to pass along the precipitous defiles. In five hours, they again "happily arrived in the level country, and crossed the above-mentioned river several times."

* Leake, p. 243.

Here they were delighted with the sight of a beautiful variety of cascades, the waters rushing through narrow chasms in the rocks, and falling from one to another in a thousand different forms. Again they had to ascend the mountain, and now entered on the most steep and dangerous precipice they had yet met with, being obliged to alight and lead their horses. At length, after two hours, they had the pleasure of seeing the city of Tyria, which lay at the foot of the mountain.

"The beautiful valley now again presented itself to our sight, and was terminated by hills at a prodigious distance, the small eminences in the valley not in the least obstructing our view from this mountain. This prospect increased in beauty as we approached nearer to Tyria, the houses appearing amidst a great number of trees, and the whole heightened by the minarets of the mosques. In descending this mountain, we met with two springs, issuing from its side in very copious streams. The water of the latter flowed through four apertures, and was from thence conveyed in an arched conduit into the city. We drank of this water, which was remarkably clear and good. The mountains are in general desert, and have every where a dreary aspect; and the summits of several were covered with snow. They were not, however, without some fruitful spots; and in the valleys, we saw some marks of tillage and plantations intermixed with a few cottages. We saw also multitudes of goats; an evident proof that there were some villages or hamlets in the valleys, though they escaped our sight. This mountain is full of rocks; and the flints were decorated with glittering spots resembling gold and silver. And I am inclined to believe, that this is the ancient *Mesogyotes*, or Medi-

terranean mountain of Strabo, taking its name from the town of Mesogys, which formerly stood at the foot of that mountain; but nobody here could give us any account of it. In our descent from the mountain, we rode quite through the city of Tyria, which took us up nearly half an hour, and pitched our tents on the other side of the city, on a fine plain. Here we remained encamped all the following day, in order to rest our beasts; and in the meantime took an opportunity of viewing the city.

"Tyria is a well-built city, lying on the declivity of a mountain, and extending itself to a considerable distance. The appearance of it is rendered much more pleasant from the abundance of trees and gardens about it. It is, in my opinion, nearly as large as Smyrna, but much less populous. I counted in it above twenty Turkish mosques with minarets; and what is singular, one of them had two.* Here is also a good bazar or market. Some of the streets are wholly filled with shops: the shoemakers alone occupy two. The Greeks have two churches here, the least of which we visited. It was remarkably small and mean, but contained several pictures of Christ, the *Panagia*, or Madonna, and some saints. At the entrance of it is still remaining another object of devotion, with modern characters upon it, namely, a mutilated porphyry statue of Christ, holding in one hand an open book, on which are the following words: Ἐγὼ εἰμὶ τὸ φῶς του χοσμου—*I am the light of the world.* I asked the papa who favoured us with a sight of the church, concerning this statue, as being contrary

* The sign of its being a royal foundation, according to Chandler. He says, that there were about fourteen mosques, one with double minarets.

to the custom of the Greeks, who, though fond of paintings in their churches, exclude all images and sculpture, as bordering too nearly upon Pagan idolatry. But all the answer the good father could give me was, that they had found it placed there. At the same time he informed us, that the whole number of Christians in the city scarcely exceeded a hundred."

When Tamerlane ravaged Natolia in 1402, Tyria was one of the principal cities. He marched to it from Aiasaluck, and forced the inhabitants to pay a ransom. The direct road to Ephesus is through a "long, narrow, and almost deserted vale;" the distance twenty-five miles. Van Egmont was twelve hours in journeying from Ghiuzel-hissar. That long, narrow, deserted vale is the valley of the Cayster, which, collecting all the waters from the adjacent slopes of the great mountains Tmolus and Messogis, becomes a stream of considerable magnitude by the time it reaches the sea near Ephesus. The valley at the edge of which Tyria stands, is exceedingly fertile: being well watered, it produces great quantities of rice; and without the city are "as rich pastures as can any where be seen." In this valley are also several very fertile eminences, many of which have probably been ancient sites. Neither Van Egmont nor Chishull, who travelled from Sardis to Ephesus in 1699, mentions ancient ruins of any consequence at Tyria. The present town is modern, built by the Turks; but it is, no doubt, the successor and representative of some more ancient city, as the word is obviously of Greek origin.*

* Xenophon mentions a populous city in the plain of the Cayster, named *Tyriæum*.

From Tyria, Van Egmont pursued the valley in a north-easterly direction towards Sardis; they crossed two rivulets, and, in an hour and a half, the Cayster twice. In six hours and a half they reached the foot of Mount Tmolus, where stands a very pleasant town, called *Capai*. Through it runs a rivulet, and on an eminence near it are seen the ruins of a castle. Fragments of marble pillars, basins, reliefs, &c. all in a very mutilated state, and some built in the walls of the houses, indicate that this is an ancient site. He conjectures that the name is a corruption of *Hypæpæ*, which was at the foot of Tmolus.* The neighbourhood abounds with extensive groves of olive-trees. They now began to climb the mountain, called by the Turks *Bozdag*, the "snow mountain." The ascent was by a road hewn in the rock, after the manner of a winding staircase, and occupied two hours. "Having reached the top," he proceeds, "we found ourselves on a large plain, in which were houses, gardens, meadows, fruit-trees, springs, and a great number of black cattle, but not one human creature. We afterwards understood that the premises belonged to the inhabitants of Capai, and is their summer residence: they retire hither to avoid the prodigious heat at the foot of the mountain. We were, indeed, greatly amazed at the sudden alteration of the climate, which resembled our being transported at once from the torrid

* This place appears to be the *Birghé* of Chishull (otherwise *Beréki*), which he makes seven hours from Tyria, and five from Sardis. Van Egmont makes the whole distance from Tyria to Sardis occupy fourteen hours and a half, which is probably a mistake, or the rate of travelling might differ; but the relative distance of Capai agrees with that assigned to Birghé, which is believed to be Hypæpæ.

into the frigid zone.* We were obliged to pass the night here. The next morning, after crossing the mountain, we entered a valley of no great breadth, but pleasantly bounded on each side with a ridge of hills covered with wood. After leaving this charming valley, we passed through two burying-places, which sufficiently indicate that formerly this spot was not destitute of inhabitants. We now followed the course of a rivulet, which was presently increased by several small streams, but soon after precipitated itself from a rock into a subterraneous basin, and disappeared. We had not, however, lost sight of this, before another rivulet appeared, which was soon greatly enlarged, and continued its course near our road through the mountainous country to Sardis; from which we concluded it to be the Pactolus. I do not doubt but the above-mentioned rivulet, which we lost sight of at the rock, issues again out of the earth, and joins its waters with those of the Pactolus; and hence this river was said to have golden sand, its course being through the bowels of Mount Tmolus. The different species of herbs, plants, and trees found among these lofty eminences, is almost infinite, especially at the end of the mountain. Here the valley contracts itself, leaving only a passage for the Pactolus, which sometimes lay at a great distance beneath us. The air was every where so cold, (June,) that the rays of the sun, which we sometimes enjoyed, were very comfortable, resembling those of the spring in our own country. We had now a sight of Sardis, which lies at the foot of this mountain, in a large and very pleasant valley; and at some distance is a lake, doubtless the

* Chishull found snow on the summits at the latter end of April. The air was chilled, and vegetation retarded. He mentions a vein of marble here, "as clear and pellucid as alabaster."

Gigæan. But having now travelled six hours, we thought proper to pitch our tents."

At ten hours' distance north of Sardis is the ancient

THYATIRA.

THIS is the site of another of the seven Apocalyptic churches. Its modern name is Akhissar. It is situated near a small river, a branch of the Caicus, in the centre of an extensive plain, 18 miles broad, producing immense crops of the finest cotton, as well as corn. At the distance of a few miles, it is almost completely surrounded with mountains. The houses are low, many of them only mud or earth: excepting the mutsellim's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation. Akhissar is in lat. 39°. 5′. 10″. N.; long. 27°. 48′. 15″. E. The principal man among the Greeks in this town, in 1820, was Economo, the bishop's procurator. From him Mr. Parsons obtained the following details. "He says, the Turks have destroyed all remnants of the ancient church; and even the place where it stood, is now unknown. At present, there are in the town 1000 houses for which taxes are paid to the government, besides 200 or 300 small huts: there are about 350 Greek houses, and 25 or 30 belonging to the Armenians: the others are all Turkish. There are nine mosques, one Greek church, and one Armenian church; four or five Greek priests, and one Armenian. The Greeks know something of the Romaic, and the Armenians of the Armenian; but the commou language of all classes is the Turkish: the Greeks write it in Greek letters; the Armenians in Armenian

letters." There are two Greek schools: one, taught by a priest, consists of 50 scholars; the other, taught by a laic, contains 20. Other children are taught in private schools.

About half-way between Thyatira and Sardis, (four hours and a half from Akhissar,) is a village called Marmora, which contains between 400 and 500 houses, of which 50 are Greek, four mosques, and one Greek church with two priests.

Five hours from Akhissar is Kirkagatsh, a large town, containing, it is said, 10,000 inhabitants; viz. 8000 Turks, 1000 Greeks, and 1000 Armenians. There are eleven mosques, and two churches, one belonging to the Greeks, and one to the Armenians. In the neighbouring pastures, immense herds of cattle are kept, and still larger flocks of sheep. Two hours and a half further is Soma, a considerable village: the inhabitants are chiefly Turkish, but there are about seventy Greek families. Twelve hours further is Pergamos, now called Bergamo.

PERGAMOS,

THE chief city of the district watered by the Caicus, and the capital of Mysia, retains some measure of its ancient importance. The population is said to amount to 15,000; viz. 1500 Greeks, 200 or 300 Armenians, 100 Jews, the remainder Turks. There is one Greek church, one Armenian church, and the Jews have a synagogue. Nine or ten minarets speak the power of the false prophet. The streets are wider and cleaner than are usually seen in the Asiatic towns. An immensely large building, formerly a Christian church, now a mosque, is *said* to be the church in

which the disciples met, to whom St. John wrote;* and they shew what is *said* to be the tomb of Antipas. The bishop of the diocese, which includes Pergamos, Haivali, and the surrounding country, resided, up to 1821, at Haivali, distant ten hours. He is a suffragan of the Archbishop of Ephesus: his title is Bishop of Elaia, an ancient town which no longer exists. Pergamos is in long. 27°. E. lat. 39°. 11′. N. It was, in ancient times, famous for its library of 200,000 volumes, which Antony and Cleopatra transported to Alexandria; and it was the birth-place of Galen, the physician. There are said to be magnificent ruins here, but they remain undescribed.

We have now visited all the seven churches of Asia, addressed in the Apocalypse, though not in the order in which they are enumerated.† Of these Smyrna, Pergamos, and Philadelphia may be considered as flourishing cities; Thyatira is, for a Turkish village, not contemptible; but Ephesus, Sardis, and Laodicea are no more. Three of the golden lamps are extinct, and the four which remain unremoved, emit but that glimmering ray which serves to render visible the surrounding darkness.

HAIVALI.

HAIVALI was, previously to its recent destruction by the Turks, the seat of one of the two principal

* Rev. ii. 13.

† 1. Ephesus, which is first addressed, as being then the chief city of the province. 2. Smyrna, distant 40 miles N. 3. Pergamos, reckoned 64 miles N. of Smyrna. 4. Thyatira, reckoned 50 miles S.E. of Pergamos, but Mr. Parsons makes it 19½ hours. 5. Sardis, 30 miles S. of Akhissar. 6. Philadelphia, 28 miles E. of Sardis. 7. Laodicea, 60 miles S.E. of Allahsheyr, and about 112 miles E. of Ephesus.

Greek colleges. This town is 28 hours, or about 84 miles N. of Smyrna. It is seated on the sea shore; the harbour, however, is so shallow, that ships cannot approach nearer than within eight miles, but are obliged to load and unload by means of boats. The entrance, moreover, is so narrow that only one boat can come in at a time. The streets are described as narrow and dirty, and the houses mean. The bishop (of Elaia), the consul, and the professor united in stating the population at 20,000 souls, *all Greeks*, when Mr. Parsons visited it at the close of 1820; but M. Raffenel, who was resident in those parts at the breaking out of the war, states the resident population at 32,000, to which he adds 7000 or 8000 occasional residents and foreigners. The account which this writer gives of the sudden creation and melancholy fate of this town, partakes of a romantic interest.

"About forty years ago," he says, "there was to be seen on the coast of Æolis, at the bottom of a little bay, a poor village inhabited by a mixture of Turks and Greeks, who were incessantly at war or engaged in disputes with each other. The Turks called it *Aïvali*, the Greeks *Kidonies*, which is only a translation of the Turkish word; *Aïvali* and *Kidonies*, in their respective languages, each signifying *quince*. The hamlet is supposed to have derived its name from the quince-trees which formerly covered the country.* This village has been the cradle of a town which rose and has vanished as if by enchantment; which, in a few years, had attained the highest degree of splendour, and was on the point of becoming one of the first cities in Asia. It is 28 hours N.W. of Smyrna, 10 W. of Pergamos.

* Mr. Jowett, in 1818, found a single quince-tree in an orchard, but was told that they formerly grew wild in great abundance.

"Aïvali, a place almost unknown, arose, so to speak, under the auspices of an extraordinary man, gifted at once with a firm and enterprising character, eminent qualities, and great talents, for which he was indebted to nature, rather than to education. This individual was named John Economos. Descended from one of the most ancient Greek families in the country, he was a priest and simple proprietor, confining all his functions to the duties of his ministry. But he had conceived in early youth, the great project of delivering his country from the yoke under which it groaned, and of rendering his name immortal. He quitted his native town at the age of five-and-twenty, to travel in Turkey, and study its manners and customs; he had for a further object, to perfect himself in the Oriental languages, especially in the Turkish, which was the most requisite to his design, and he made himself completely master of it. After spending several years in travelling, he came to Constantinople, resolved to plead there the cause of his country. Kidonies contained at that time a nearly equal proportion of Turks and Greeks; but the former tyrannized over the latter. Economos presented himself before the ministers of the Sultan, and had the courage to exhibit his grievances against the authorities of Aïvali. Repulsed at first, he was not disheartened, and by dint of perseverance, intrigues, and presents, he obtained from the Porte, not only the government of his village, but also a firmaun which prohibited the powerful Turks from residing there, either for the present or in future. These extraordinary privileges were in part owing to the good offices of the famous Saras-Petraki, then all-powerful at Constantinople: he had welcomed Economos, and seconded his representations with all the weight of his influence. He,

delighted with a success so complete and so unlooked-for, returned to his country, and put in execution there the orders which he had obtained. But envy was excited against him: he was not to be allowed the peaceable enjoyment of the advantages which had cost him so much pains. To protect himself against frequent attacks, he was compelled to keep his little colony constantly under arms. Uniformly victorious over his enemies, he succeeded in making the seat of his government respected. He invited and gave a cordial reception in his village to the Greeks both of the neighbouring isles and of the continent; he afforded an asylum to all in distress; and in a short time Aïvali increased in an astonishing manner. It may be truly said, that he was the creator, the deliverer, and the father of the town. This man, whose fame did not extend beyond the limits of his little government, yet, who only required a wider sphere, perhaps, to fix the attention of the world, died in the year 1791. His ashes repose unnoticed in the church which he had himself erected, without even a simple epitaph to mark the spot. His latter days were embittered by domestic vexations. He was reproached with having abused his power, with having been guilty of arbitrary acts. These charges, whether false or well founded, alienated from him the minds of his fellow-citizens: and the petty dissensions which were the result, powerfully assisted the hatred of his enemies. He had the mortification of seeing his credit at Constantinople altogether annihilated by the death of his powerful protector Petraki, while his authority was dwindling away in his own country. Things were in this state when he died, and the manner of his death is still unknown: some persons attribute it to age and disease, others to poison, a few to chagrin.

"Aïvali, seated on the coast, possesses a fine port, at least in appearance; but the shoals which bar the entrance, render it impracticable for merchantmen: it will only admit little barks, and even these it is often necessary to unload. The channel might easily be cleared, so as to afford an easy passage to large vessels, if policy did not forbid. It was the interest of the inhabitants, that the port should remain in this state, in order to render it inaccessible to the Ottoman fleets. Its shape is that of an oval basin, bounded on the west by the large island of Mosconissi, and on the north-west by the peninsula of Cromidonissi, formerly Porroselini. The interior of this port contains sufficient depth of water for the largest ships to anchor in safety. An ancient causeway, 470 feet in length, unites the *terra firma* of Aïvali to the pretty little island of Cromodonissi. From this, you are ferried over to the large island of Mosconissi by means of a rope, the extremities of which are fastened on the two landing-places. It was formerly named *Hecatonissi*, or the island of Diana. That goddess had formerly here a celebrated temple, great ruins of which are still found on a point of the shore, and a large part has been used in the reparation of the causeway. Nothing can be more picturesque than the appearance of these islands. There are others in the neighbourhood. Coppano, which lies before the causeway, is smaller than the two others: besides this may be enumerated, Dascalai, Codon, Pera, Mosco, Lio, Anghistri, and Pyrgos, all of which are comprehended under the name of Mosconissi, which signifies Fragrant Islands, alluding to the aromatic plants which grow there.

"Aïvali is built partly in the plain, partly on some little hills, the summits of which are crowned with

windmills. The air is pure upon these heights: in the town below, it is less so. Filth is suffered to accumulate there, which ought to be conveyed away into the port by subterraneous channels; the consequence is, that the quays are a sort of sewers. Add to which, the town is destitute of good running water. The springs, which are found there in sufficient number, are husbanded by the aqueducts; but this water is not very wholesome, either because the soil which it traverses vitiates its purity, or that the filth which passes over the canals communicates an offensive taste. The water of the wells is briny; they drink only that of the springs and cisterns.

"In 1818, this town, already very large, was prodigiously augmented by accessions of Greeks from Mitylene, the Morea, and several isles of the Archipelago. In 1820, there were computed to be more than 3000 houses, built with stone, and terrace-roofed, from two to three stories high. But all these houses were placed without any order, and rendered the streets narrow and winding. Almost all the streets were paved, but dirty: some are of a tolerable width, with a foot-way on each side, and a brook in the middle, which was crossed in winter, when swelled by the rains, by means of flying bridges. It was there that all the filth of the houses met, and into this flowed the stinking waters of the oil-mills and the soap-manufactories: these brooks were altogether offensive and noxious. They reckoned at Aïvali nearly 32,000 settled inhabitants, and 7 or 8,000 strangers resident or passing. The Greek religion was exclusively professed. There was not a single Turk, Armenian, or Jew. The town was under the jurisdiction of the archbishop of Ephesus; and there was a handsome archiepiscopal palace, in which his bishop

resided. It contained a great number of Greek churches: the ten principal were, especially, very handsome and well kept up. That of *Ayios Yorghis* (Saint George) was the cathedral.

"The government of Aïvali might be compared to that of a little republic, governed by its own laws, under the protection of the Porte. The sultan had there a collector of customs, a cadi, and an aga; but this last resided there for form's sake only: the Greek community procured his nomination and dismissal as they pleased. As to the former two, the choice of the chief men of the town determined that of the Porte. Aïvali was held directly of the pasha of Brusa, but he exercised no authority over it. The town was divided into three quarters, the upper, the middle, and the lower. Every spring, the inhabitants of these several quarters met in a church selected for the purpose, and having each respectively made choice of a senator, or alderman, (*yaronda*,) conducted him with pomp to the house of the aga. There, by an act, solemnly drawn up in the name of the people, these three yarondas were invested with full powers for the government of the town for the ensuing year. At the expiration of that term, they were discharged, or re-elected, according to their behaviour. The services of the yarondas were purely honorary; they levied contributions at their pleasure, regulated the tarif of taxes, and disposed of the public revenues according to their judgement and their conscience: they were not even subject to responsibility, and when they went out of office, no inquest was made. It was they, moreover, who had the drawing up and publishing of regulations for both commerce and the police; they also arbitrated in the case of disputes between individuals, although these func-

tions specially belonged to the cadi. To these yarondas were attached, in order to assist them in their labours, nine *pröestes (notables*, a sort of common-councilmen), and two *grammatikis* (chief clerks); this little body composed the *kinos*, or corporation. Under extraordinary circumstances, all the *primati*, or principal householders, and heads of the chief families, were convened: the decision of this general body was final.

"The character of the inhabitants of Aïvali resembled, for the most part, that of the other Greeks: they were active, in general laborious, mild, and affable; but the lower orders were too much addicted to drinking. In the higher classes a low jealousy manifested itself, which led the citizens to injure one another. The women, generally handsome, were still more distinguished by an excessive extravagance.

"Aïvali contained forty oil-mills, thirty soap-manufactories, a number of tanneries, and various shops of all descriptions. Among the public buildings, the college, built in 1803, claims the first notice: the beauty of this edifice did honour to its founders, as much by the design of the establishment as by the liberal manner in which it was carried into effect. The interior was laid out with the greatest regularity. Its fine garden and its proximity to the sea, added to its well-chosen situation, rendered the air there much more wholesome than in the other parts of the city. This edifice was the admiration of foreigners. It constantly numbered 350 scholars of all ages, belonging to the town, the environs, and the isles: they were taught modern Greek, ancient Greek, belles-lettres, natural philosophy, logic, rhetoric, moral philosophy, and mathematics. The chairs were occu-

pied by distinguished professors, recommended not less by their talents than by their virtues.

" The community were also at the expense of building two noble hospitals at a little distance from each other: they were situated out of the town, in a healthy spot, on the declivity, and almost at the foot, of a little hill which comes down to the sea. To each hospital was attached a chapel, and physicians of competent ability had the care of the patients. In one of these establishments were confined dangerous lunatics: those whose disorder was unattended with a disposition to violence, were allowed to wander at large undisturbed. At one period, when it was impossible to foresee the revolution which was about to break out, the town purchased a vast ground-plot near the hospitals, for the purpose of building a lazaretto and a pest-house. This precaution would have been the more necessary, as the plague often raged in the environs, and always made its appearance in the town whenever it was at all violent either at Smyrna or at Constantinople. By subjecting all travellers and boatmen to a quarantine, they would have protected themselves from this scourge.

" Independently of the products of labour, their oil was, to the inhabitants of Aïvali, an abundant source of wealth. They have now lost all; and should they not obtain permission from the sultan to re-occupy their former possessions, in a few years it will be forgotten that their town ever existed." *

The Reverend Mr. Jowett visited Haivali in May 1818; and his account, coming also from an eye-witness, will serve to confirm and illustrate the above

* " Histoire des Evènemens de la Grèce." Par M. C. D. Raffenel. Paris, 1822. pp. 193—201.

recital. On his arrival he went to the vice-consul, who, after he had rested nearly an hour, accompanied his visiter to the school. "We entered," says Mr. Jowett, "the room of Gregorius, the principal master. I presented my letter from the Bishop of Smyrna, which was a very long one. When he had finished it, he very mildly laid his hand to his breast, and said, "I am glad to see you—Welcome!" Pipes, sweetmeats, and coffee were then served up; during which I had full leisure to explain my wishes. We then went, all together, to the apartment of the second master, Theophilus; where the same courtesy of sweetmeats and coffee was observed. They then shewed me the library, consisting of about 700 or 800 volumes; among which is a complete set of the Greek classics: they have also many astronomical and other scientific instruments. The third master joined us: his name is Eustratius.

"I walked round the college, which is a large quadrangular building, about 140 feet long and 90 wide. It is surrounded, on three sides, with small chambers, for the reception of such scholars as come from foreign parts. There may be about a hundred such foreign scholars; and, at present, about another hundred belonging to the town. The chambers are, in number, seventy-two. The foreign scholars pay nothing for the use of them, and nothing for tuition: they have only food, raiment, and books to pay for. There are two stories in the building: on the upper, is a large circular room, where the Lectures are given; and also a large oblong room for the third master and the assistants. In the centre of this quadrangle are a garden of herbs, and two or three flourishing almond-trees. One side of the college is washed by the sea.

"*Friday, May* 22, 1818.—This morning I went

to the college, to attend the lectures. Gregorius had about fifty scholars sitting round the large room, whom he lectured, scientifically, on Greek grammar. He was explaining the tenses. I was surprised, on the conclusion of his lecture, to hear him begin a short panegyric on the stranger in the room. He explained to the scholars, how much they ought to feel both honoured and encouraged by the appearance of visiters from such distant countries, to see, as in ancient times, the state of learning among them — now, unhappily, fallen so much into decay, though beginning to revive. I was musing, not without some embarrassment, whether any reply was expected; when Gregorius delicately concluded his harangue, by saying, that they could only best express their feelings by the silence of respect, — upon which he retired. I next attended Theophilus. About thirty were present while, to my surprise, he lectured on the eleventh section of Newton. His audience, however, could not all understand him. He selected the more popular astronomical parts, which he represented on a large black board with chalk. I liked their practice of putting questions to him.

"After these lectures, I sat a long time with the masters, entering into their plans, and telling them mine. The account which they give of learning in Greece, is this: — It is about one hundred years ago, since Meletius (not the author of the Greek Geography) first taught at Yannina. About fifty years ago, the famous master there was Methodius; and, generally speaking, about that period of its revival, modern Greek literature flourished most at Yannina — at other places, indeed, in Greece, not at all. In later times, learning has not flourished so much at Yannina. There are still, indeed, schools. Of one of these,

Psalída is the master, and its former reputation gives it character. A Greek gentleman described to me the manner in which Psalída exhibited his scholars. He pointed out two or three young boys: 'To-day,' said he, 'they have bread — to-morrow they do not know whether they will have any: yet they are reading Homer. They can argue also, and hold a dispute.' Immediately after Methodius, sprang up Eugenius, who taught at Mount Athos; and Nicephorus Theotoky, who taught at Corfu, and who was afterwards Archbishop of Astrachan. Both these scholars among the modern Greeks are famous as authors, with one fault — that they *hellenize* too much. About 1770, Daniel of Patmos had a school of considerable repute, in which he taught grammar systematically. Gregorius was a pupil of his. The school no longer enjoys its former fame; but it has sent out several good masters. At that time there was little correspondence, of a literary kind, among different parts of Greece. When Gregorius arrived at Patmos, and, being asked by the masters from what part he came, said, From Haivali, — they were ignorant of the existence of such a place. He said, it was close by Moschonesus. They referred to Strabo; and, finding that island mentioned in his Geography — it bears the same name at this day — they, in this manner, became acquainted, for the first time, with Haivali!

"This college was not built till schoolmasters had been here some time. Eugenius of Vourla had a school near the Church of the Virgin Mary: subsequently, Benjamin and Gregorius taught there; till, in 1803, the college was built. Theophilus is a newer master: he has studied two years at Paris, and three at Pisa. The plan of Theophilus is, to go through a course of mathematical and philosophical lectures,

which lasts three years. He is just finishing his first three years' course. The scientific part of education in Greece is evidently in its infancy. They have one feature of the British System of teaching. When I expressed surprise that there were so few masters to 200 scholars,* they mentioned that the elder scholars taught the younger; and some of those who come from more distant parts, make a little money, in this way, towards bearing their expenses. As I looked into their little rooms, I saw this was the case. I asked, how many masters they had furnished for Greece. They enumerated about twelve schools, in various towns and islands, which had sprung from them. They are small, but it is a hopeful sign. One is on the southern coast of the Black Sea. The holidays at the college are from June 15th to August 31st. If I had come a month later, I should have seen little or nothing. In the evening, discipline is preserved by locking the gate of the college.

"*Saturday*, *May* 23, 1818.—I attended the lecture of Gregorius, this morning, on ecclesiastical history. I heard it with great pleasure, and could not help feeling strongly impressed with the utility and interest of such kind of lectures. He was concluding the first century. When he came to mention the book of Revelation, he mentioned particularly the cavern at Patmos, which he had seen, in which tradition says St. John beheld the Apocalyptic vision. He seemed disposed to make as much of this circumstance as it would bear; qualifying it, however, with 'They say.' After this, he made a transition to church services; more particularly to their midnight recita-

* "They have only four masters, and a music-master to teach church-chanting."

tions of psalms, which he commended as an ancient practice of the Church, grounded — partly on the words of the Psalmist, *Ye that by night stand in the courts of the Lord's house, keep not silence* — partly on the example of Paul and Silas, who sang praises at midnight. These are services, in the performance of which, I understand, Gregorius himself is strict. After this, I attended another lecture of Theophilus on mathematics. He had thirty hearers: about fifteen seemed attentive and intelligent, one of whom was an old man.

"In conclusion, I had my usual long conversation with the masters. We conversed about the Ἅγιον Ὄρος, Mount Athos, and its colony of priests. They have no school there. Two young men had arrived only yesterday, after a long voyage of thirteen days, to study at the college. I was curious to see them. The severity of the ecclesiastical discipline in which they had been trained, was fully exhibited in their physiognomy and deportment: they sat down in the humblest manner, at the humblest distance. They gave, as they were asked, a full account of the various modes of living at Mount Athos. The number of 'the religious' may be about six thousand, though they pay to the Turks tribute for about half that number. There are five modes at Mount Athos. The most rigid are the 'hermits' — ἐρημίται — who live solitary: the second in severity are called ἀσκήται, 'ascetics;' they are not quite so savage in their mortifications as the hermits; the third are called κοινόβιοι, from their having all things in common: the fourth are named ἰδιόρυθμοι, from their living after their own rhyme and reason: a fifth, called κελλειῶνται, are still more sumptuous, as they may have κελλεῖον, 'a room,' to themselves. There are twenty-four monasteries at

Mount Athos; three of which are in ruins, and four are kept up in great style. These four are Λαῦρα, Ἰβήρων, Βατοπαιδί, and τοῦ Παντοκράτορος. Gregorius, an exiled patriarch of Constantinople,* who has lived at Mount Athos many years, and is ἰδιόρυθμος, has his summer residence at Laura, and his winter at Iberon. They have very little trade at Mount Athos: unfortunately, the Turkish aga there reported them to Constantinople, and immediately an agent was sent to lay on a tax.

"In the skirts of Haivali, there is a colony of Moriotes, who have lived here since the time of the misfortunes which Russia occasioned to the Morea, about forty years since. They prefer living apart from others, and retain their different dress.

"The college, library, printing-press, and every thing of this kind, are wholly undertaken and supported by the liberality of the natives of Haivali. The public national spirit of the Greeks deserves great commendation."†

In 1820, the number of students was 300, of whom not more than a third belonged to Haivali. About seventy were ecclesiastics; a circumstance deemed peculiarly auspicious, as the Greek priests are in general extremely ignorant. The library then contained between one and two thousand volumes.

Haivali is now only a heap of cinders. Its college, its hospital, its chapels, have been swept away by the ravages of war. In June 1821, the Greeks, emboldened by recent successes, meditated several expeditions against the Asiatic continent. They were advancing

* "The same who subsequently suffered at Constantinople, on Easter-day, 1821."

† "Christian Researches," &c. By the Rev. Will. Jowett, M.A. 1822. pp. 60—66.

upon Smyrna, when word was brought them by some Greeks of Haivali, that the Turks were threatening their town. The citizens had not been accustomed to the sight of Turks in their streets; but the Pasha of Brusa had thought it necessary to send there some companies of soldiers, to protect the place against any *coup de main* of the insurgents, or even to keep the citizens in check if they should be disposed to revolt. The inhabitants, on learning their intentions, gave themselves over for lost. They assembled in crowds, and the *kiaya-bey*, or first lieutenant of the Pasha, on entering the town on the 13th of June, with a troop of 600 men, perceived the fermentation which had been excited, by the contests which immediately arose between his soldiers and the populace. The town-council recommended the officer to order his troops to bivouack without the city: this was at first refused, but he was soon obliged to adopt this measure, to avoid greater disasters. His soldiers, thirsting for the blood of the Greeks, had ventured to strike several of them in the streets, and were put to flight by the people. The kiaya immediately despatched a courier to demand a reinforcement; and on the morrow, by break of day, about 3,000 men took possession of the principal quarters of Haivali. This time, they conducted themselves with more moderation; but their chief demanded of the magistrates a heavy sum, agreeably to established custom. Haivali, enriched by commerce and industry, was at that time one of the most opulent cities of Asia Minor; a great number of its principal inhabitants, however, had fled at the beginning of the troubles. Every day, thousands of families took refuge in the little isle of Mosconissi at the entrance of the bay: those who remained, and the lower orders of the people, refused

to pay the contributions imposed. The emigration became still more general; and by degrees, out of 35,000 inhabitants, who before formed the population, not one half remained behind.

When the Greeks of the fleet had learned what was passing, they set sail instantly for Mosconissi, and presented themselves before that island, on the morning of June 13, with seventy sail. All the inhabitants of Mosconissi, together with the families who had taken refuge there, were received on board ship, with all their property and effects. No sooner was the arrival of the fleet known at Haivali, than the tumult became more violent. The Greek natives, feeling all the danger of their position, placed between two parties who would no doubt come to blows, embarked in crowds, and gained the island of Mosconissi. The European agents themselves abandoned the town on the morning of the 15th, and the Turkish garrison made no attempt to obstruct these precipitate departures. There remained, on that day, in the town, only a few thousand Greeks; and the barks, during all this time, were occupied in hastily transporting goods and passengers. The preceding night, the Turkish commander had received still further reinforcements; but he, with his people, stood on the defensive. The European flags were still waving on the houses of the respective consuls, while the town resounded with exclamations of despair from the unfortunate persons who had been unable to escape. At nine o'clock A.M., a great number of Greek vessels made their appearance in the channel, with guns mounted, and bearing troops for debarkation. The Turks lay in wait in the houses adjoining the quay, prepared to dispute their landing. The action commenced with equal fury on either side. The Greeks,

under cover of their artillery, approached the quay, and threw into it three or four thousand men, who drove out the Turks with great slaughter; the latter, however, made a stand at a little distance, towards the middle of the town. A very warm engagement ensued; they fought almost breast to breast; there was equal fury and equal courage on both sides, but numbers carried the day. The Greeks destroyed this Mussulman column; and then it was that the Turks, conquered at all points, set fire, in their retreat, to the town in more than twenty places. The general action lasted altogether about two hours.

The Greek marines, left masters of the place, dispersed themselves through the houses, and carried off all that they could. This pillage was no injury to the inhabitants, since the flames, urged by an impetuous wind, were consuming every thing. To the honour of the Greek seamen, the property saved in this manner was, for the most part, restored to the owners. The houses of the three European consuls, the English, the French, and the Russian, which stood in a line, were the last that caught fire: the flames did not reach them till evening. During the whole day, the national colours were streaming from those houses; no one touched them, and they disappeared only in the flames. It was near the house of the French consul that the Turks fought with the greatest fury, in a place where they were in a manner intrenched. When they had fled, the Greeks penetrated to the chancery, and brought away several important articles; among others, an iron chest, containing valuable deposites and archives.

In the meanwhile, the Greeks brought off in safety the remaining inhabitants. Very few perished from the firing of the Turks; but several hundreds were

drowned, owing to the precipitation with which they embarked; and in the confusion and horror occasioned by the conflagration, some became the victims of the flames. The whole of this disconsolate population was received on board ships, which sailed the same night for the islands. The whole town of Haivali was reduced to ashes: there remained only the foundations, and a few detached houses. Thus, in the course of a day or two, was a town of immense extent, and which had lately numbered more than 35,000 inhabitants, razed to the ground.

The very night that the flotilla sailed, there took place another engagement in the midst of the ruins. The Turks, after losing more than five hundred men, were put to flight; they returned the next morning, with fresh troops, with a view to pillage whatever might have escaped the fire and the rapacity of the Greeks, imagining that the enemy was at a safe distance. But, during the night, several other ships had arrived, which sent out their armed long-boats with soldiers, who cut to pieces the greedy Mussulmans. Their losses in these several actions may be estimated at more than 1,500 men: the Greeks had scarcely 150 killed and wounded. But the Turks cruelly revenged themselves on the Greeks of the neighbouring villages for the losses they had sustained at Haivali. They massacred the greater number, and sold the rest as slaves. "I have seen hundreds," says M. Raffenel, "in the public market-places of Smyrna, especially of women and children, where they were sold at the lowest prices. Charitable Europeans purchased a part of these poor creatures, and gave them their liberty. From this period, the country round Haivali has been abandoned; the cultivated lands, the olive plantations, which had been the source of wealth to the inhabitants,

have been left to desolation; and the inhabitants, wanderers in foreign countries, have exchanged a state of happy competence for poverty and affliction, the ordinary companions of exile. The example of this unfortunate city will remain to distant generations of the Greek people, an eloquent and terrible monument of the horrors of revolutions."

Such is the history of Haivali. In our account of Greece, catastrophes still more disastrous, scenes still more fearful and revolting, will present themselves. The tale of Scio is full of horrors. But the Asiatic islands must be reserved for separate notice; and we now turn our steps southward on our return to Smyrna.

HAIVALI TO MAGNESIA AND SMYRNA.

THE direct route to Smyrna is along the coast by way of Menimen. At three hours from Haivali, is a small Turkish village with two mosques; four hours, a new Greek khan; five hours, an old khan, deserted on account of the unhealthiness of the place, but there is no better lodging-place in the vicinity. From this place, it is a long day's journey, of nine hours and a half, to Menimen,* of which the population was estimated, in 1820, at 2,000; viz. about sixty Armenians, the rest half Greeks, half Turks. From Menimen, it is a seven hours' stage to Smyrna; distant, according to this computation, only twenty-five hours, or seventy-five miles, from Haivali. In this route occurs the site of the ancient Elæa, now called Kliseli, about twenty miles S.W. of Pergamos, to which it formed the port.

The route in which Akhissar lies, is the road from

* Supposed to be the site of Temnus.

Smyrna through Magnesia *ad Sipylum*, now called Manisa. At ten hours' distance from Akhissar, is Cassabar or Durguthli, a town of considerable extent, and a great thoroughfare. It is said to contain 6,000 houses, of which 300 are Greek, and there are a few Jews; there are six or seven mosques and one Greek church. It is situated in an extensive plain on the northern side of Mount Sipylus. Five hours and a half from Cassabar, at the foot of that mountain, and extending a considerable way up the acclivity, is Magnesia,* one of the handsomest towns in this part of Asiatic Turkey. Van Egmont describes it as having, in his time, more external marks of grandeur than Smyrna itself. "The streets," he says, "are also remarkably broader, and decorated with several beautiful mosques, among which are two of royal foundation, each having two minarets." Mr. Parsons was equally struck, on approaching the town, with its imposing appearance. "As we entered it," he says, "we counted twenty minarets. The mosques, as well as their minarets, are painted white, and give the city a more splendid appearance than we have before seen in Asia. The priests tell us, that there are in this town, thirty-three mosques, two synagogues, two Armenian churches, and one Greek church; 300 or 400 Armenian houses, 100 or 150 Jewish, and 800 Greek houses." The two mosques which have double minarets, are very noble structures, of marble, each having before it an area, with a fountain. Chandler was permitted to enter one of them, and he describes the inside to be as neat as the exterior

* Chandler was *eight* hours travelling from Cassabar to Magnesia, and complains that their horses were very much jaded with the journey; but we have followed Mr. Parsons's Journal, Miss. Reg. 1821, p. 423.

is handsome. The floor is covered with rich carpets. The ornamental painting pleases by "an odd novelty of design, and a lively variety of colour." The dome is lofty and of great dimensions; and the innumerable lamps, many of them pendent from the ceiling, with balls of polished ivory intermixed, must, when lighted, "amaze equally by their artful disposition, their splendour, and their multitude." These edifices, together with a college for dervishes, and a lunatic hospital, were erected and endowed by Sultan Morat (Amurath) and his queen. Chandler was shewn the site of his palace, seraglio, and garden. The remains consist of some pieces of wall, with several large and stately cypress-trees. Near them is a neat mausoleum with a dome, erected over the tombs of his wives and children, twenty-two in number, of different sizes, disposed in three rows, all plain and of stone. The castle hill is exceedingly high, the ascent steep and difficult.* It is a mean fortress, and in ruins, but commands an extensive view of a fine verdant plain, divided by the silver-like stream of the Hermus.

The Romans obtained their decisive victory over Antiochus in the neighbouring plain. Immediately after the battle, Magnesia surrendered, and Antiochus fled to Sardis and Apameia. This city shared in the munificence of Tiberius Cæsar, after the earthquake which laid Sardis and the neighbouring cities in ruins. In 1313, it was numbered among the acquisitions of Sarkhan, afterwards Sultan of Ionia; and it was the city chosen for his retreat by Sultan Morat (Amurath II.) when, in 1443, he resigned the empire to

* This mountain is stated by Van Egmont to have been formerly famous for magnets. It is said to have been the residence of Tantalus, King of Mæonia, and father of Pelops.

his son Mahommed II., the conqueror of Constantinople. It is still a place of considerable trade, and is one of the few that has retained its ancient name. It is fifteen hours, or about forty-five miles, from Akhissar, and eight hours, or about twenty-five miles, from Smyrna.

Hasselquist remarks, that the Oriental saffron abounds in the country round about Magnesia, of which large quantities were gathered for exportation. He describes the aspect of the mountains between this place and Smyrna, as very extraordinary, — a mixture of hills and valleys, like the high billows and gulfs of a boisterous sea. "In no place," he adds, "was it more evident, that the continent we call earth, was, in the beginning, the bottom of the sea. The hills were in their form unequal, some being flat towards the top, others of a conical figure. At a distance, they seemed composed of sand, gravel, clay, or some other earth, being covered with mould and plants. But, at a nearer view, they are found to consist of a dark-brown, coarse, loose slate, composed of thin slates, and which may easily be broken by the fingers. I found hills of slate at the road side, with breaches cut through them to make passages for travellers. The other hills of Natolia consist of lime-stone, whitish and of a coarse grain. Mould makes the surface of all the hills, in which grow various plants, but none so common as the *arbutus andrachne*." This traveller mentions, that a caravan was at that time accustomed to go from Smyrna to Magnesia, every Sunday and Wednesday.

We have now taken a general, though necessarily imperfect survey of the beautiful and fertile country which forms the middle part of the western extremity of Asia Minor, comprehending the ancient provinces

of Ionia, Lydia, and Mysia. The leading features of this tract of country are, the valleys of the four parallel rivers, with the interjacent ridges of mountains. The Hermus and the Meander, the second and fourth of these rivers, (proceeding from north to south,) are nearly equal, as well in magnitude as in the length of their course, which is between two and three hundred miles. The northernmost, the Caicus, is the least celebrated, but not the least considerable, being formed of two branches, each of which is as long in its course as the Cayster. The latter is little more than seventy miles in length, but, by the time it reaches the sea, is swelled by its tributaries to a stream of importance. The valley of the Caystrus is but little known; and the notices contained in ancient history with regard to the towns which occupied it, are extremely scanty. Tyria stands in the central part, and it terminates, towards the sea, in the plain of Ephesus. The rivers Hermus and Caicus, each of which is formed by the union of two branches, meeting at thirty or forty miles above the mouth, water two extensive valleys, equal in natural advantages to that of the Cayster, or even that of the Meander itself, and not exceeded in beauty or fertility by any in the world. Pergamos was the chief city of the valley of the Caicus, and Sardis of that of the Hermus: the former is still the chief town in the district, but Sardis has yielded to Magnesia of Mount Sipylus, and dwindled to a mean village. The Hermus, now called Kodus or Ghedis, has for its tributaries, the Cogamus, which flows near Philadelphia; the far-famed Pactolus, the river of Sardis; and the river of Akhissar (Thyatira), the ancient Hyllus or Phrygius of Strabo. The most accessible parts of these two valleys and of their interjacent ridges, are very insufficiently explored. Of the

coast itself, between the mouths of the Hermus and the Caicus, we possess no delineation that can be relied on; and all to the east and north of Philadelphia, Thyatira, and Pergamos, as far as the Thymbres, Mount Olympus, and the coast of the Propontis, is little better than an unknown land.

GHIUZEL-HISSAR TO MELASSO AND ESKI-HISSAR IN CARIA.

THE south-western extremity of the Asiatic peninsula is the ancient Caria. For a description of these parts we are indebted chiefly to Pococke, (whose narrative is, however, extremely vague and confused,) and to Chandler. Setting out from Ghiuzel-hissar, the former traveller took the direct route to Karpusli, crossing the Meander, in about an hour, at a ferry, where the stream is half a furlong in breadth. The ferry-boat is described as resembling a sledge, in shape of a half-lozenge, the sides being not above a foot high. They form a rope of vine-stocks, which is fixed across the river; "a post in the boat rests against it, and keeps the vessel from being carried down the stream; and by the help of this, three men pull the boat from one side to the other." The passage occupies two minutes. About eight miles further, Pococke crossed a considerable stream, called the Tshina, by a wooden bridge built on nine or ten large stone piers, and about 300 feet in length. Chandler supposes this stream to be the Harpasus, while his French editor (M. Barbié du Bocage) considers it as that branch of the Meander which is called Marsyas by Herodotus. It falls into the Meander, (according to Pococke,) about half a mile below the ferry. An hour beyond the bridge over the Tshina, is Salashar, where Pococke lodged in

a miserable khan. The next day, the road lay for about a league and a half between little green hills, and then entered the small fertile plain of Karpusli, in which are five or six villages, governed by an aga. The principal one is called Demerjé. On the south side of this little plain, which is encompassed for the most part with high hills, are ruins of an ancient city, supposed by Pococke and Chandler to be the ancient Alabanda. They occupy the east side of a very high hill and a smaller hill to the east of it. There is an easy ascent by a paved way of very large stones; and about a third part of the way up the hill, are ruins of a magnificent palace, to which there was an entrance by a colonnade leading to an oblong court. There is also a portico here, of "twenty oval pillars, of a very rustic order, the capitals more simple than the Tuscan." Higher up the hill, there are remains of a beautiful theatre, hollowed for the most part into the hill, with all but the front entire. On the summit is a small mount, which has been crowned with a circular fortress. On the smaller hill, or rising ground below, are remains of a square castle, with a round tower at each corner, and of another building, apparently a palace. They are built of a large-grained, red granite, with which the mountains here abound. At the foot of the hill are a great number of sepulchres, some hewn into the rock like graves, others built like pedestals, with two or three steps round them. These ancient graves extend over a tract of considerable length. Chandler mentions also four piers of a broken aqueduct, and seven deep oval cisterns. At the time of his visit, the place was inhabited, and the ancient stadium was converted into a bazar. The village was called Karpusli, the name given by Pococke to the plain; but he makes no men-

tion of any village existing near the ancient site.* From this plain, he ascended in a southerly direction for about three miles, to an elevated plain on the summit of the mountains, about a league broad. Many herdsmen inhabit these mountains; and some of the plain parts are under cultivation, enclosures being made by large trees laid round the fields. There are said to be not only wolves, wild boars, and jackals in these parts, but also tigers and bears. An easy descent from this elevated region leads into the vale of Mylasa, computed by Pococke to be about four leagues long, and a league broad. The modern town, still called Melasso, is situated at the foot of the mountain: it is small and ill-built, but contains two very good khans, a large old mosque, that seems to have been a church, and a modern one in very good taste. It is the residence of an aga. Pococke found here about thirty Greek families: a room in a house served them for a church. It is occasionally frequented also by Armenian merchants. The air is accounted bad; and scorpions abound as anciently, entering often at the doors and windows, and lurking in the rooms. The plain, which is surrounded by lofty mountains, produces the best tobacco in Turkey, except only that of Latakia. Melasso is computed by Chandler to be twelve hours south of Karpusli. Its nearest port is Kassideh, distant about ten miles.

Mylasa, or Mylassa, was anciently the capital of Hecatomnus, king of Caria.† Under the Romans, it was a free city. Its temples and public edifices were

* Col. Leake, who places Alabanda at Arabissar, conjectures that Karpusli may be the ancient Orthosia. See Journal of a Tour in Asia Minor, p. 234.

† Mausolus, his son and successor, died B.C. 355.

so numerous, that a certain musician, entering the market-place as if to make proclamation, is said to have begun with Ακουετε Ναοι, *Hear ye temples*, instead of *Hear ye people* (Ακουετε Δαοι). Among these was a temple, reckoned an exquisite piece of architecture, erected by the citizens, about twelve years before the Christian era, to Augustus Cæsar and the goddess Rome. In Pococke's time, the portico was still standing: it was of the Composite order; the other three sides had an Ionic colonnade. The building appeared to have been converted into a church. Chandler was shewn the basement, which was all that remained, the ruin having been demolished, and a new mosque on the mountain side raised with the marble. On the hill, not far from the basement of the ruined temple, is a Corinthian column, raised in honour of Menander, the grandson of Euthydemus, an illustrious citizen contemporary with Augustus Cæsar; and beneath the hill, on the east side of the town,* is an arch or gateway of marble, the architecture also of the Corinthian order. Near this are vestiges of a theatre; and round the town are ranges of broken columns, remnants of porticoes, altars, and some piers of ordinary aqueducts. About a quarter of a mile from the town is a sepulchre of a very peculiar kind, consisting of two stories. In the lower room, which has a doorway, were deposited the urns containing the ashes of the deceased: in the upper, the relations and friends solemnized the anniversary of the funeral, and performed stated rites. A hole made through the floor was designed for pouring libations of honey, milk, or wine, with which it was

* Pococke speaks of a magnificent gate entire, of the Corinthian order, but on the *west* side.

usual to gratify the manes or spirits. The roof, which is of a remarkable construction,* is supported by fluted pillars of the Corinthian order, some of which have been hewn near the bases, with a view to destroy the fabric for the sake of the iron and materials. The shafts are not circular, but elliptical, and, in the angular columns, square. The sides have been closed with marble pannels, but are now open. The inside has been painted blue. This structure is the first object as you approach from Iasus. Going down from this building, and turning from Mylasa westward, having the mountain on the right hand, you come, in about an hour, to another sepulchre cut in the rock, near the summit. Within the doorway, on each side, is a bench, on which it is supposed that the urns were placed; and beyond, is a smaller camera, or arched room. Over the entrance, without, is carved, in bas-relief, a façade consisting of two Tuscan pillars between two pilasters, with an entablature, a pediment, and a door. The slope of the mountain has been covered with innumerable sepulchres. All the country is at least populous with graves.

At or near Mylasa, there were two temples erected to Jupiter: one to Jupiter Osogus, (or Hogoas, a local name,) which contained a well of sea-water; the other, dedicated to Jupiter Carius, which was common to the Carians, Lydians, and Mysians, and stood at some distance from the town. On a steep abrupt rock, in

* There is a front of four pillars every way, supporting an entablature, on which is raised "a very grand covering of large stones laid across in four tiers one over another; every tier setting in so as to make a sort of cupola within, which, on the outside, appears like four steps in manner of a pyramid: the whole soffit is finely carved with flowers in lozenges."—Pococke.

sight from Mylasa to the south, and distant an hour and three quarters across the plain, is a ruined town called Paitshin, with a castle, which was repaired as a strong hold against Soley Bey. Part of the wall of this fortress, in which were a few cannon, stands on a flight of marble steps, probably belonging once, Chandler remarks, to the latter temple. Near it are many deserted mosques and buildings, and a ruined church then used by the Greeks. The site of the former temple might perhaps be discovered, if diligent inquiry were made in the town for its well.

Chandler took a different route to Mylasa, proceeding thither from Branchidæ in the Milesian territory. After travelling nearly south-eastward, over low stony land covered with bushes, for about two hours and a half, he came to a deep bay on the south side of Posidium, formerly called the Sinus Basilicus. The road for twenty minutes was along the beach: it then entered the Carian mountains. "We now," says Chandler, "ascended the lofty mountain Grius, and descended by a difficult winding track. About five in the evening," (they had started from the temple of Apollo Didymeus at eleven,) "we arrived at Ghauzocleu, a village fronting a pleasant bay, which is landlocked. The situation is romantic, amid naked rocks, pines, and olive-trees, the latter then laden with black fruit. Under the trees were several wells, and women were passing to and fro with their faces muffled. We were on horseback again at seven in the morning, and after a few minutes, in a beautiful plain covered with vines. Some houses were dispersed in it. We then passed over huge mountains, branches of Grius, clothed with pines, and by immense precipices. At ten minutes past ten, we had in view several fine bays, and a plain full of booths, with the Turcomans

sitting by the doors, under sheds resembling porticoes, or by shady trees, surrounded with flocks of goats. We turned to the right, and riding by a well in the plain, and then along the shore, arrived at Iasus, now called *Assyn-Kalesi*.

"The Iasians were a colony of Argives, and afterwards of Milesians. Their city covered a rocky islet, lying near the continent, to which it is now united by a small isthmus, and was only ten stadia, or a mile and a quarter in circumference. It had a port, and was maintained by the sea, which abounded in fish; its territory being rough and barren. Several stories were current of their eagerness to purchase that article, and one is recorded. A citharist, or harper, was displaying his skill, and the Iasians were very attentive, until a sale of fish was announced by the sound of a bell. Immediately they all hurried away, except one person who was hard of hearing. 'Sir,' says the artist to him, 'I am indeed infinitely obliged to you for the honour you do me, and for your love of harmony. Every body besides left me on the ringing of the bell.'—'How!' he replied, 'has the bell rung? then, Sir, your servant.'

"The north side of the rock of Iasus is abrupt and inaccessible. The summit is occupied by a mean but extensive fortress. At the foot is a small portion of flat ground. On that and on the acclivities the houses once stood, within a narrow compass, bounded to the sea by the city wall, which was regular, solid, and handsome, like that of Ephesus. This, which has been repaired in many places, now encloses rubbish, with remnants of ordinary buildings, and a few pieces of marble. Single pinks and jonquils grew among the thickets of mastic: and we sprung some large coveys of partridges, which feed on the berries. In the side

of the rock is the theatre, fronting 60m east of north, with many rows of seats remaining, but covered with soil, or enveloped in bushes. On the left wing is an inscription in very large and well-formed characters, ranging in a long line, and recording certain donations to Bacchus and the people. Beneath, near the bottom, are several stones inscribed, but not legible. By the isthmus is the vaulted substruction of a considerable edifice; and on a jamb of the doorway are decrees engraved in a fair character, but damaged, and black with smoke; the entrance, which is lessened by a pile of stones, serving as a chimney to a few Greeks who inhabit the ruin. Opposite to the isthmus is a flat point running out into the sea, with a small square fort at the extremity.

"The sepulchres of the Iasians on the continent are very numerous, ranging along above a mile on the slope of the mountain. They are built with a slaty stone, and perhaps were white-washed, as their aspect is now mean. They consist mostly of a single camera or vault, but one has a wall before it, and three chambers, which have been painted. Many of them have a small square stone over the entrance, inscribed, but no longer legible. Below the sepulchres are broken arches, and pieces of wall, among which is a massive coffin or two of marble, standing on their basements. A marble by the isthmus records an Iasian who was victorious at Olympia, and the first conqueror in the Capitoline games at Rome. We found there likewise a piece of inscribed architrave, on which, when more entire, a stoa, or portico, and Diana Civica, or the tutelary goddess of the city, were mentioned. By a wall, which seemed the remnant of a sepulchre, is a long inscription, closely but handsomely engraved on a slab of white marble, in which

the theatre is mentioned, with the Prytanéum, or town-hall, and the temples of Jupiter and Diana. While I was copying it, a Greek priest came and displaced me somewhat roughly. I was then informed, that was a church; and the stone the *holy table*. I had given offence by sitting on it. The priest was wretchedly ignorant; and among his other absurdities, told me they had a tradition that at the Last Day St. Paul will rise there, shewing the place with his foot.

"A vessel from the island of Stanchio was at anchor in the bay, with some small craft with fish, or laden with tobacco, figs, and cotton, the produce of the country. These often carry stones away for ballast. We had paid a piastre at Scio for leave to transcribe three marbles which lay on the shore, and were transported from this place. They contained honorary decrees made by the Iasians. One is of the age of Alexander the Great, and remarkable for the extreme beauty of the characters, which were as finely designed and cut as any I ever saw. These stones were part of a square pilaster before the senate-house.

"The frequent accessions of new land along the coast of Asia Minor will often perplex the classical traveller, especially if not aware of the alteration; and will render him suspicious of the ancient geographers whom he consults, as of false guides on whom he cannot depend. The cities Iasus and Bargylia were situated in the recess of the same bay, which was called the Iasian, or, more commonly, the Bargylietic; yet I inquired for the latter, as a place on the coast, without obtaining any information.

"We set out from Iasus at half an hour after one; and, crossing the plain, ascended a very high mountain. At a quarter before three we had in view,

beneath us, an extensive plain, in which was a Turkish village; and at the mountain-foot, a lake, which communicated by small meandering channels with one opposite, and that with the bay of Iasus. Within was a hillock, resembling one of the rocks of Osebashá, with ruins on it. We led our horses down the mountain by a steep track, on the left hand, into a field, in which the tall stalks of Turkey wheat were standing; and leaving behind us the distant summits of Mount Titanus, came at twenty minutes after three to a level green, occupied by Turcomans. Their flocks and cattle were feeding round the scattered booths; and cotton, recently gathered from the pods, was exposed on the ground to dry, or on the tops of the sheds, which are flat and covered with boughs. Beyond these we passed a wide water-course, and had the hillock again in view, through an opening on the right hand. I wish to have my omissions supplied, as well as my errors corrected, and therefore recommend this hillock to the notice of future travellers into these countries. I have no doubt that there was the site of Bargylia, and there a recess of the bay, since converted into a plain, which is almost enclosed with mountains. The Iasians had a famous statue of Vesta, which, it was the general belief, neither rain nor hail would touch, though standing in the open air. A temple of Diana near Bargylia was supposed to be distinguished, and treated with like reverence, by falling snow and showers. It was at a place named Kindye.

"After Bargylia on the coast, were Myndus and Halicarnassus, colonies from Troezen; and between Bargylia and Myndus was the lake Caryanda, with an island in it, and a town, the birth-place of Scylax, a very ancient geographer. The traveller who shall

examine the coast of Caria, will discover Caryanda, it is believed, encompassed in like manner with Bargylia, and in a plain."*

Proceeding between the mountains, through pleasant cultivated vales, Chandler reached Mylasa soon after sunset. (October.)

On returning from Mylasa to Miletus, Chandler passed through Mendelet, distant four hours from Iasus, three from Mylasa, and nine from Miletus. Leaving on his right hand the level green with the booths of the Turcomans mentioned in the preceding extract, he proceeded northward, and came in an hour to a beautiful and extensive plain, covered with vines, olives, and fig-trees, with flocks and herds feeding, and skirted by mountains studded with villages. Crossing this plain by a winding road, he came to a village called Iakli, where unexpectedly presented itself the "solemn ruin of a temple," standing in a nook or recess; the front, which is towards the east, close by the mountain-foot, the back and one side overlooking the plain. The architecture is very

* "There can be little doubt," remarks Colonel Leake, "that the large peninsula, towards the western end of which is the fine harbour called by the Turks *Pasha Limáni*, is the ancient island of Caryanda, now joined to the main by a narrow, sandy isthmus. *Pasha Limáni* (the port of the Pasha) is the harbour of Caryanda, noticed by Strabo, Scylax, and Stephanus; its position according with that of the other places along this coast." Next to Halicarnassus, according to Strabo, towards the W., was Termerium, a cape of the Myndii, opposite to cape Scandaria of Cos. Proceeding towards Mindus, occurred the capes Astypalæa and Zephyrium; and immediately beyond the latter was the city Myndus, with a harbour; then the city Bargylia, between which and Myndus was the harbour and island of Caryanda. Next occurred Iasus. Myndus is supposed to have stood in the small sheltered port of Gumishlu. See "Journal of a Tour," &c. p. 228.

noble: sixteen columns, of the Corinthian order, with part of their entablature, were still standing; but its marbles had been melted away, piece-meal, in the furnaces for making lime, then in use, close by the ruin. Here has stood an ancient town. Chandler traced part of the walls, which appear to have had square towers at intervals; and within them, he discovered the site of a theatre, cut in the rock, with some seats remaining. In the vineyards beneath, among broken columns and other fragments of marble, were two large, massive marble sarcophagi, carved with heads and festoons; the lids were on, but a hole had been made in their sides: they are raised on pediments. Beyond the temple are ruins of sepulchres. He supposes this to have been the site of Labranda, where was an ancient temple to the Military Jupiter, who was worshipped by the people all around. It stood in the road from Alabanda to Mylasa. But MM. Choiseul Gouffier and Barbié du Bocage suppose the ruins to be those of Euromus, one of the most important places in this part of the country at the time of the Roman wars. The Jupiter of Euromus had also considerable celebrity. An hour further on is Mendelet or Mendeliat, called also Kizeljik. This place is stated by Pococke to be more infested with scorpions than any other in these parts, "insomuch that several die every summer by the sting of this animal." He makes it five or six miles from the sea. At two hours distance, N.W., is the village Tarismanla, near the end of the plain; from which place it is an hour's ride across the mountain to Bafi, in the way to Miletus.

From Mylasa, it is a distance of six hours eastward to Eski-hissar, a poor village built on the ruins of the ancient Stratonicea; so named from Stratonice the

wife of Antiochus Soter.* It was a Macedonian colony, and the Seleucidæ adorned the city with sumptuous structures; but what remains of architectural fragments is of a later age. It was a free city under the Romans, and is said to have been rebuilt or much improved by Hadrian, who called it Hadrianopolis. In the side of a hill is a theatre, with the seats remaining, and ruins of the proscenium. Above it is a marble heap overgrown with moss, bushes, and trees; and without the village are broken arches, pieces of massive wall, and marble coffins. Some shafts of columns are standing singly; but, of the temple of Jupiter Chrysaoreus (with the golden sword), which once stood here, no trace can be made out.† The houses of the modern village are scattered among woody rising grounds, environed with high mountains, branches of Taurus. A limpid and lively rill, falling in cascades, adds to the beauty of the scene.

The chief place in this district is Mullah, about fifteen hours from Eski-hissar, where, in Pococke's time, the Pasha resided.‡ In his return to Ghiuzelhissar, that traveller lodged the first night at the

* Its previous name was Idrias: it was also called Chrysaoris.

† This temple was common to all the Carians, who met here, at stated times, to sacrifice and to consult about the common weal. In this congress, which was called the Chrysaorean body, the respective cities had votes in proportion to the number of their villages. This temple, as well as that of Hecate at Lagina, in the same territory, had the privilege of asylum.

‡ Captain Beaufort applies to Caria in general, the modern name of Aidyn; but that district, according to Malte Brun's authorities, is more to the north, including Tyria and Ghiuzelhissar. Mullah, Melasso, and Eski-hissar are in the district of *Mentesha*.

village Lakena, distant about four hours N.W., supposed to be the ancient *Lagenæ* or Lagina. A ruined castle crowns the hill at about a mile from the village. Two leagues to the north is the river *Paieslu*, which runs into the Tshina. Four leagues further, crossing the hills, he reached a very fine plain; and after travelling two miles, reached the village of Tshina, situated at the east end. There are remains here of fortifications, and a few sepulchral grots, shewing it to have been an ancient site, — possibly, Coscinia, which was in this neighbourhood, and to which the modern name bears some resemblance. On the south side of the same plain are the ruins of another ancient city, built partly on two high hills, and partly in the plain. In the side of one of these hills is a theatre; and, among other obscure ruins, are remains of a spacious public edifice and a strong-built church. All the buildings are of a brown sort of granite. The place is now called Arab-hissar. Pococke conjectures that it is the site of Alinda, the capital of Ada, queen of Caria, who was deprived of all her possessions by the Persians, except that city, but had afterwards all Caria restored to her by Alexander. Col. Leake, however, has adduced strong reasons for supposing this, rather than Karpusli, to have been the site of Alabanda; and the oblong Roman building mentioned by Pococke, he supposes to have belonged to the Roman *conventus*, of which Alabanda was the chief town. That city took its name from Alabandus, its founder, who was worshipped there as a god. Its citizens were distinguished by their luxury and gluttony; and the place was famous for abounding with female minstrels and scorpions. It lay in the road from Physcus on the coast, to Tralles, and its territory

was separated by a ridge of hills from that of Mylasa. These hills afford fine herbage for sheep and black cattle, with which the country abounds.

Having now reached the confines of Ionia, we return again to the line of coast, where our chief assistance will be from the accurate survey of Captain Beaufort.

COAST OF CARIA.

BETWEEN what is supposed to have been anciently the island of Caryanda and the high peninsula which terminates in Cape Krio, is the deep Gulf of Kos or of Boodroom, the ancient *Sinus Ceramicus*. Before it lies the island of Kos, which still preserves among its Greek inhabitants its ancient name, although by the Franks of the last century it was generally called Lango, and by the Turks Estanko. The town of Kos is small but populous, with a large suburb; it has a fort, built by the Knights of St. John of Jerusalem, but its harbour no longer exists. A shallow pond, which separates the fortress from the land, is supposed to mark its ancient port. "The same causes," remarks Captain Beaufort, "that have so marvellously changed the outlines of the coast in many parts of the Levant, and which have filled up the harbour of Kos, appear to have also generated a low alluvial point, which extends for a mile and a half to the northward of the town. It is true, that there is no river in the neighbourhood, to convey the soil and sand which are worn away from the neighbouring mountains; but the two great currents of the Archipelago, the one sweeping to the westward round the south coast of Asia Minor, the other descending from the Dardanelles, meet here, and consequently deposit the materials with which they are fraught.

Accordingly, this long projecting spot is composed of fine sand, broken shells, and rounded pumice stones. Indeed, wherever a pointed tongue of sand is found projecting into the sea, it may be considered as a sure indication of a current. The above point is probably the *Scandaria* of Strabo, which is placed by him at forty stadia from Cape *Termerium* on the continent." The alluvial deposite has since then considerably advanced.

Boodroom,* which is seated on the northern coast of the bay, opposite to the island, is believed to occupy the place of the ancient Halicarnassus. "A more inviting or convenient situation could hardly," remarks Capt. B., "have been selected for the capital." "It rises gently from the head of a deep bay, and commands a view of the island of Kos, and the southern shore of the Ceramic gulf as far as Cape Krio. In front of the town, a broad square rock projects into the bay, on which stands the citadel; a far more respectable fabric than the generality of Turkish fortresses. On the western side of the castle there is a small harbour, formerly sheltered by two stone piers,

* "If any doubt should exist," says a modern traveller, "whether Boodroom were the ancient Halicarnassus or not, it might be removed at once by this circumstance. Strabo points out the situation of the island Arconnesus; and the small island opposite to the fort of Boodroom is now called Arconeso."—(Walpole in Clarke's Travels.) The castle occupies the site of the castle and palace of Mausolus. Of the mausoleum of Artemisia, some ruins are spoken of as then existing by a writer of the sixteenth century. The Knights of Rhodes held Fort San Pietro until it surrendered to the Ottomans, with Cos and Rhodes, A.D. 1522. Boodroom is distant from Cos eighteen computed Turkish miles. Mr. Morritt speaks of the ancient frieze, representing the combats of Theseus and the Amazons, pieces of which are stuck into the walls of the castle, as equal to the marbles of the Parthenon.

which are now demolished: it is still, however, a snug port, frequented by the small Turkish cruisers; and there is generally a frigate, or a sloop of war, upon the stocks. The *serai*, or palace, stands on the margin of the harbour, as well as some small mosques, and the tomb of a Capudan Pasha who died here. The walls of the ancient city may be here and there discerned; and several fragments of columns, mutilated sculptures, and broken inscriptions, are scattered in different parts of the bazar and streets. Above the town are the remains of a theatre, which measures about 280 feet in diameter, and seems to have had about thirty-six rows of seats. We observed many other ruins in the vicinity of the town, varying in character, and apparently in age, and well deserving the diligent attention of the antiquary."

The castle, which is comparatively modern, has evidently been constructed with ancient materials; and Capt. Beaufort supposes, that the celebrated mausoleum of Artemisia may have furnished them. Numerous pieces of exquisite sculpture are inserted in the walls, representing funeral processions and combats between clothed and naked figures. This castle was constructed in great haste, about A.D. 1402, by the Knights of Rhodes, on the foundations of one which they had just surprised. The modern name of the town has been supposed to be a corruption of S. Pietro, the name given to the fortress by the Knights; but Captain B. states, that *Boodroom* (the name given also to the ruins of Teos)* signifies, in Turkish, ruined vaults. Not far from Boodroom, among the hills, he was conducted to a high detached rock, flat at the top, and guarded on all sides by a

* Or *Bodrun*. See p. 120.

precipice, on which are the remains of a very ancient castle. A tradition exists, that it was built by a former monarch for the security of his wealth. He suggests, that this impregnable spot may possibly have been the castle of Salmacis, mentioned in the Expedition of Alexander, who was deterred by its formidable appearance from investing it; he is more inclined, however, to identify that castle with another old fortress, called by the Turks *Chifoot-kelassy*, or Jew's Castle, which is seated on the summit of a steep, conical hill, that rises abruptly from the shore a few miles to the westward of the bay. At the foot of this hill are scattered decayed buildings, and a spring of the purest water gushes from its side, the excellence of which is well known to coasting vessels. In the mouth of the bay of Boodroom is a large island, called by the Turks *Orak*, on the highest part of which there are also remains of a castle. On the north-east side of this island, a warm subterranean stream runs through a cave into the sea. The temperature is 100° of Fahrenheit; it is highly impregnated with sulphur, and is frequented by persons afflicted with cutaneous complaints.

The district comprised in this promontory is called *Karabaghla*, the "country of the black grape." It consists chiefly of porphyritic rock, of various colours and hardness, with irregular veins of a soft calcareous stone. Between the hills there are several rich valleys, which, from the number of windmills on the adjacent ridges, would seem to be well peopled. The Karabaghla rocks and islets are numerous. Some of them produce sponge,* which the Greek islanders

* Directly opposite to Rhodes, says Hasselquist, is "a little and almost unknown island named Himia," (a mistake, appa-

of Kalimnos are remarkably expert in procuring. Captain Beaufort witnessed the operation: the little

rently for Simlo,) " which is worth notice, on account of the singular method the Greeks, inhabitants of the island, have to get their living." " In the bottom of the sea, the common sponge (*spongia officinalis*) is found in abundance, and more than in any other place in the Mediterranean. The inhabitants make it a trade to fish up this sponge, by which they get a living far from contemptible, as their goods are always wanted by the Turks, who use an incredible number of sponges at their bathings and washings. A girl in this island is not permitted by her relations to marry, before she has brought up a certain quantity of sponges, and before she can give a proof of her agility, by taking them up from a certain depth." (Voyages and Travels in the Levant, p. 175.)

Nizari (Nisyrus), another of these islands, is stated by Van Egmont and Heyman to be famous for having the best divers in the whole Archipelago. " Nor is this," they remark, " at all to be wondered at; for, when a rich man intends to marry his daughter, he appoints a certain day, when all the young men in the island disposed to marry, repair to the sea side, where they strip themselves in the presence of the father and his daughter, and doubtless a great number of spectators, throw themselves into the sea, and begin diving: and he who goes deepest into the sea, and remains longest under water, obtains the lady. This custom had doubtless its rise from the common occupation of these people; for they principally live by the sponges they pluck from the rocks at the bottom of the sea. They are also obliged to furnish a certain quantity of sponge to the Grand Signior. Thevenot relates the same custom, which, he says, prevailed in the island Nicaria; but he was mistaken in the name. On the left hand lies the island of Simio (Syme) about 18 miles in circumference. The divers here should naturally equal those of Nizari, the same custom being observed here; nor is a young man allowed to marry till he can dive twenty fathoms, and remain under water a certain time. On this island is a castle built by the Christians, who are said formerly to have had six churches." (Travels, &c. vol. i. p. 266.) The women of this island are described by Dr. Clarke as having features resembling the Tziganikies (or Gipsies) of Russia. They frequent Rhodes for employment, and are the porters and water-carriers of that island. Sponge is found in great abundance off Tripoli. See vol. i. p. 227.

knob of rock from which the sponge was to be detached, was forty feet below the level of the sea. The divers descended by turns, remaining under water between two and three minutes. When quite exhausted, they were drawn up by a rope, and laid out on the deck of the boat to recover.

Cape Krio, the western point of the peninsula which forms the southern coast of this gulf, is stated by Strabo to have been an island, which was then connected with the city of Cnidus by a causeway. It is now united to the main by a sandy isthmus, on each side of which is an artificial harbour. The smallest, on the northern side, has a narrow entrance between high piers, and was evidently the closed basin for triremes mentioned by Strabo. The southern and largest port is formed by two transverse moles, which were carried out into the sea to the depth of nearly a hundred feet. Few places, remarks Capt. Beaufort, bear more incontestable proofs of former magnificence than Cnidus; and still fewer present more striking marks of the ruffian industry of their destroyers. *

* Cnidus was visited by M. Morritt, in June 1795. Of the theatre, the marble seats were then remaining, though mixed with bushes and overturned. A large *torso* of a colossal female figure with drapery, of white marble, was lying in the orchestra. This Mr. Walpole subsequently brought away, and it is now among the Greek marbles in the Cambridge University library. The English consul at Rhodes remembered it in its perfect state. Near the theatre are the foundations and ruins of a magnificent Corinthian temple, also of white marble; and several beautiful fragments of the frieze, cornices, and capitals, lie scattered about the few bases of the peristyle. Other temples and stoas, in a ruined state, occur in different directions. The artificial mole which separated the two harbours in Strabo's time, is now a neck of land about sixty or seventy yards across. The famous Venus of Praxiteles was among the number of the ornaments that once decorated this ancient city; and its effigy is still extant

The whole area of the city is one promiscuous mass of ruins, among which may be traced theatres, gateways, and porticoes. The peninsula on which it stands, is the ancient Triopium; the gulfs of Kos and Syme, which it separates, approach in some parts so near as to leave only a narrow isthmus. The latter, which is the ancient *Sinus Doridis*, or gulf of Doris, remains unexplored.* Its south-eastern shore is formed by a projection of the coast, consisting of mountainous country, running out towards the island of Rhodes. Here, nearly opposite to that island, was port Loryma, which gave its name to the rugged coast: the highest mountain was named Mount Phœnix. The supposed site of Loryma, marked by the ruins of a Hellenic fortress and town, is found on the western shore of the excellent harbour now called *Aplothika* by the

upon the medals of the place. The celebrated light-house of the Isle of Pharos was built by a Cnidian.

Cnidus formed one of the chief objects of the late mission of the Society of Dilettanti. It is said, that scarcely any Greek city contains examples of so many varied forms of Grecian architecture. Besides the two closed ports, there have been found three theatres, one of them 400 feet in diameter, several temples, stoæ, artificial terraces for the public and private buildings, and a great number of sepulchral monuments. At Halicarnassus, there are ruins of a large Doric temple. The Dorian colonies from the Peloponnesus, which settled in Halicarnassus, Cnidus, Cos, and the three cities of Rhodes, introduced the Doric architecture, and the Doric dialect, which is found in the inscriptions, into this angle of Caria.

* "No reliance can yet be placed on the outline of the gulfs of Syme and Kos. Even the extent of those magnificent bays is very uncertain; and nothing is known of the situation of the numerous towns and islands placed in them by the ancient authors, especially by Pliny. In short, the exploring of these two gulfs, with that of the coast in the vicinity of Caunus, is now one of the most interesting desiderata in the geography of Asia Minor."—LEAKE'S *Journal*, p. 221.

Greeks, and *Porto Cavaliere* by the Italians,—the ancient Cressa. The line of coast between Mount Phœnix and Telmissus, was anciently called Peræa. Here stood Physcus, a small city with a harbour and a grove sacred to Latona, from which there was a road to Alabanda and Tralles. Its site is supposed to be occupied by Marmara, which is still the usual place of debarkation from Rhodes to persons going towards Ghiuzel-hissar and Smyrna.

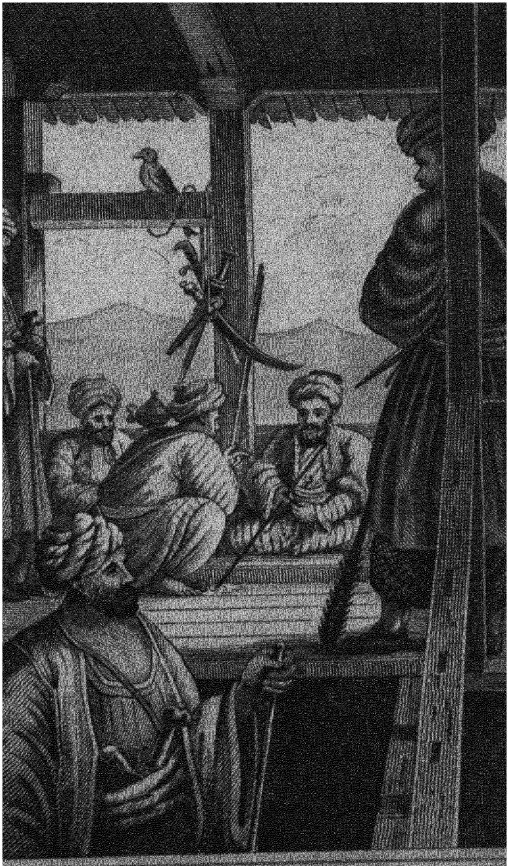
The fine harbour of Marmorice or Mermerycheh, in which stood the ancient Physcus, appears to have been entirely unknown, as well as that of Makri, before the arrival of Sir Sidney Smith on this coast subsequently to Bonaparte's attack on Acre: at least, their position had not been accurately determined. The entrance to this bay lies between a range of high mountains, and is so narrow, that a line-of-battle ship, or even a frigate, is not able to work in with a foul wind. There is no appearance, at some distance, of either inlet or harbour. When, however, the projecting point of land which conceals the bay is once passed, a vast basin of water, presenting an expanse of about twenty miles, with its shores rising to a great height, and covered with wood, bursts upon the view. The form of the bay is that of a triangle, the sides nearly equal, lying east, west, and south. The eastern and western sides are formed by high mountains; the southern, by an island and a peninsula joined to the eastern continent by a narrow neck of land. Between the island and the peninsula is the principal entrance: the passage between the island and the western continent, is more crooked and shallow. The main entrance lies in lat. 36° 47′ 45″ N., long. 28° 32′ 26″ E., about twenty miles almost due N. of Rhodes. It is open to no wind capable of

doing any material injury to the shipping, being completely land-locked. But in very high easterly or southerly winds, the motion of the open sea is communicated to the interior of the bay, and causes a considerable swell; and the wind sometimes blows in heavy squalls from the high land.

The town of Marmorice (Marmara) is situated near the northern extremity of the eastern side of the bay, about five miles from the entrance. It stands on a little rocky eminence, and is very irregularly built, having no street, but merely a few dirty, crooked lanes. The houses are represented by Dr. Hume, who visited the place in 1801, as bearing a striking resemblance to the cottages in Scotland, which, in barren districts, are built of whinstone. In the higher part of the town is a modern castle, almost in ruins, having a few rusty cannon placed on its walls. Behind the town is a small mosque, very plain, but neat. There are no remains of the ancient Physcus here; but this traveller states, that he found part of a shaft of a column among some low wood, about a mile to the west of the town, and more remains might probably be discovered in that direction. To the N. W. of the town is an extensive plain, well watered by a number of rivulets which descend from the adjacent highlands; but in some places near the sea, it is very marshy: it is divided into enclosures, mostly in the state of meadow, among which are a few rude cottages. Near the town are fine plantations of orange-trees. On the western side of the bay, beyond this plain, is a considerable tract of ground nearly level, lying between the sea and the foot of the mountains, covered in many parts with brush-wood; and along the beach is a road leading to a picturesque valley, a little further south than the

entrance to the bay, watered by a rivulet which winds among thickets of myrtle, laurel, willow, and wild sage. On the border of this rivulet are a few rude cottages. On the east side of this valley, at the outside of the harbour, the appearance of the ground rising from near the sea to the foot of the rocks is so singular, as to suggest the idea of its being the work of art. It forms a small segment of a great circle, facing the sea towards Rhodes, and rises by regular terraces, like the seats of an immense theatre, each terrace being about ten feet broad, and three feet in elevation above the one below it. In most parts the terraces are covered with a smooth turf. Neither marbles nor inscriptions were discernible, and hardly any rubbish. The height of the rocks is between fifty and sixty feet. In climbing the terraces, Dr. Hume noticed a prodigious excavation in one part of these rocks, with a road leading to it from the mountain behind; but a deep ravine prevented his reaching the spot from the terraces. This spot seems particularly deserving of further examination.

On the arrival of the English, a number of people soon collected together in the town from the interior of the country: they formed a market upon stands in the open air, offering for sale, among other articles, dried figs, raisins, walnuts, honey, wax, tobacco-pipes of coarse workmanship, and a confection of walnuts and almonds. The Turks in this part are described as stout, handsome men, with swarthy complexions and dark, piercing eyes; but as to the Karamanian women, "the few we saw at Marmorice," says Dr. H., "had no pretensions to beauty; their dress also was unbecoming. The head is enveloped in a large handkerchief or bonnet, the limbs are concealed by wide trowsers, and the whole body is wrapped in a loose



A KARAMANIAN WAIWODE.

upper garment." On them it devolves to till the ground and follow other laborious occupations, while their husbands are abroad in pursuit of game. The wild boar is found in the neighbouring woods. Jackals are numerous. Partridges with red bills and feet, woodcocks, snipes, wood and rock pigeons, wild ducks, and tortoises abound. The black long-haired goat is common, as is a small breed of black cattle, resembling those of the Scottish Highlands. Sheep are few. Some dromedaries were observed in the vicinity of the town.

The narrow isthmus which connects the high peninsula with the main land, is flat, and in many places covered with sand. It is probable that, if not originally an artificial causeway, it is the formation of the waters. A little to the south-east of the isthmus, is the fine bay of Karagatch, which, though smaller, is as safe as that of Marmorice, and not less picturesque. This is supposed to be the Panormus of the city of Caunus, which was seated on the eastern side of the river Calbis. *

Caunus, the next place on this coast, was the chief city of Peræa: † it had docks and a closed port; near it, the Calbis was navigable for boats. Beyond this, 60 stades inland, was the city Calynda. Then

* For the preceding description of Marmorice Bay, see Walpole's Travels. 4to. pp. 251—254.

† Peræa (Rhodium) was the name given to the coast of Caria, opposite to Rhodus, which formed, for several centuries, a dependency of that opulent republic. As a reward for their assistance in the Antiochian war, the Romans gave its citizens a part of Lycia, and all Caria as far as the Meander. The limits of Peræa, according to Strabo, were Dædala on the east and Mount Loryma on the west. Its chief town was Caunus. Vespasian finally reduced Rhodus itself into a provincial form, joining it to Caria.

occurred the cape and temple Artemisium, supposed to be the promontory now called *Bokomadhi*, which forms the western point of the gulf of Makri (anciently Glaucus). The town of Makri, from which it takes its modern name,* is situated on an excellent harbour at the bottom of this deep and safe gulf. From thence the government expresses and travellers from Constantinople embark for Egypt. Firewood is also sent from here to that country, and timber, tar, cattle, and salt, are exported to the island of Rhodes. Small vessels, therefore, are always to be found in the gulf; and provisions are cheap and easy to be procured, owing to the constant demand. The place is dependent on the pashalic of Adalia.

TELMESSUS.

Mei, the port of Makri, is supposed to occupy the site of the ancient Telmessus, of which there remain considerable ruins. The theatre, the porticoes, and the sepulchral chambers excavated in the rocks at this place, are some of the most remarkable remains of antiquity in Asia Minor. For the best description of these, we are indebted to the late Dr. E. D. Clarke, who visited Makri, in 1801, in his voyage to Egypt.

"The ruins," says the learned traveller, "lie towards the east and west of the present town, or, in truth, all around it; for, when the modern town was built, it arose from the ruins of the ancient city. The first and principal ruin appears from the sea, before landing, to the west of the town. It is that of an immense theatre, whose enormous portals are

* Macaria was one of the many ancient names of Rhodes, but Pliny mentions an island named *Macris*, lying towards the river Glaucus.

yet standing: it seems to be one of the grandest and most perfect specimens which the ancients have left of this kind of building.* The situation selected for it, according to a custom observed throughout Greece, is the side of a mountain sloping to the sea. Thus, by the plans of Grecian architects, the vast operations of Nature were rendered subservient to works of Art; for the mountains on which they built their theatres possessed naturally a theatrical form, and, towering behind them, exhibited a continuation of the immense *coilon* which contained the seats for the spectators, giving a prodigious dignity to their appearance. Indeed, it may be said, that not only the mountains, but the sea itself, and all the prospect before the spectators assembled in these buildings, must have been considered by the architects as forming parts of one magnificent design. Every thing at Telmessus is Cyclopean: a certain vastness of proportion, as in the walls of Tirynthus or of Crotona, excites a degree of admiration mingled with awe; and this may be said to characterise the vestiges of the Dorian colonies all over the coast of Asia Minor." Some of the stones used in its construction are nine feet long, three feet wide, and two feet thick. Five immense portals, not unlike the ruins of Stonehenge, conducted to the arena. Of these, three are standing. The stones which compose these gates, are yet larger: the central gateway consists only of five, and the two others, of three each, placed together without any cementa-

* It is smaller than that of Patara, the diameter being only 254 feet, (see p. 232), which, Dr. Clarke says, is not half that of the theatre of Alexandria Troas. "Yet the effect produced by it," he adds, "seemed to be greater." It has twenty-eight rows of seats, divided, at the fifteenth seat from the bottom, by a *diazoma* or corridor, all of which remain entire.

tion or grooving. The uprights of the central portal are ten feet two inches, and five feet eleven inches high, making the whole height sixteen feet one inch; they are three feet ten inches broad, and twenty inches thick. The transverse stone is ten feet seven inches long. The stones of which the walls consist, between the portals, are eight feet ten inches in length: these, too, are laid one upon another without cement, exhibiting the same simple and massive structure as the rest of the building. Before the front of the theatre extended a noble terrace, to which a magnificent flight of steps conducted from the sea. The walls of the theatre have furnished materials for building the pier of the present town.

Near this theatre there are other remains; among others, a lofty and very spacious vaulted apartment, open in front, hewn in the rock beneath the declivity upon which the theatre is situated. The sides are of the natural stone, but the back part is of masonry, stuccoed so as to look like the rock, but evidently intended to serve as a screen, concealing a recess of the same height and breadth as the vault itself. In this recess, Dr. Clarke conjectures, that the soothsayers, for which Telmessus was renowned,* probably secreted themselves, so that when persons entered the vault to consult the oracle, a voice apparently supernatural might give the answer. The entrance to it is concealed, but, either by accident or design, a small aperture has been broken in the wall, about four feet from the floor. A flight of steps extended from this remarkable cave to the shore.

* So renowned was Telmessus for the art of divination, that Croesus, king of Lydia, sent, on one occasion mentioned by Herodotus, to consult its seers. The famous *haruspex* or soothsayer of Alexander the Great, was Aristander of Telmessus.

The tombs of Telmessus are of two kinds. The more extraordinary are sepulchres hewn in the face of perpendicular rocks, in places where the sides of the mountain exhibit an almost inaccessible steep. "In these situations," says Dr. Clarke, "may be seen excavated chambers, worked with such marvellous art as to resemble porticoes with Ionic columns, and gates and doors beautifully sculptured, on which are carved the representations of embossed iron work, bolts and hinges. Yet, every such appearance, however numerous the parts that compose it, proves, upon examination, to consist of one stone. A similar style of workmanship may be observed in the stupendous Indian temples. When any of the columns have been broken at their bases, they remain suspended by their capitals, being, in fact, a part of the architrave and cornice which they seem to support, and therefore sustained by the mass of rock above, to which they all belong. These are the sepulchres which resemble those of Persepolis. The other kind of tomb found at Telmessus, is the true Grecian *soros*, the sarcophagus of the Romans. Of this sort there are several, but of a size and grandeur far exceeding any thing of the kind elsewhere, standing, in some instances, upon the craggy pinnacles of lofty, precipitous rocks. It is as difficult to determine how they were there placed, as it would be to devise means for taking them down; of such magnitude are the single stones composing each soros. Nearer to the shore, and in less elevated situations, appear other tombs, of the like nature, and of still larger size, which are formed of more than one stone; and almost all exhibit inscriptions. The largest of those near to the shore, situated in a valley between the mountains and the sea, is composed of five immense masses, four being used

for the sides, and one for the lid. The length is ten feet, by eight feet five inches wide. A small opening, shaped like a door, is barely large enough to allow a passage for the human body. Examining its interior by means of this aperture, we perceived another small square opening in the floor of this vast soros, which seemed to communicate with an inferior vault. Such cavities might be observed in all the sepulchres of Telmessus, excepting those cut in the rocks; as if the bodies had been placed in the lower receptacle, while the soros above answered the purpose of a cenotaph. Such a mode of interment is still exhibited in all our English cemeteries: it is a practice that we derived from the Romans, and the form of their sarcophagus may yet be noticed in almost every churchyard of our island. Gipsies, who were encamped in great numbers among the ruins, had used some of the vaults as sheds for their goats."

The first species of sepulchres, which Dr. Clarke terms Persepolitan, is evidently of Asiatic origin; the second may be referred to the Dorian colonists, whose dialect is retained in almost every inscription extant on these shores. That which Dr. Clarke copied from the large soros above described, the tomb of Helen, the daughter of Jason,* was supposed by Professor Porson to be older than the 100th Olympiad (B.C.

* The inscription is as follows: "Helen, who was also Aphion, the daughter of Jason, the son of Diogenes, a woman of Telmessus, constructed this edifice for herself, and late in life has buried herself therein; and to Apollonides her own son; and to Helen, who is likewise called Aphion, her own grand-daughter; but to nobody else be it allowed to be deposited in the turret, after that she herself is therein entombed. But if any person presume to put any person therein, let him be devoted to the infernal gods, and let him yearly pay to the treasury of the Telmessensians fifteen drachms," (nine shillings and eight pence farthing.)

377). A little to the east of this, is another singular monument, of a quadrangular form, consisting of enormous masses of stone placed together without cement, and having the appearance of a basement to some obelisk or pyramid. Viewed externally, it seems to be a solid cube; but having effected an entrance by means of chasms produced by earthquakes, Dr. Clarke found within, an arch upon each of the sides. "Between these arches, the intervening parts, that is to say, the solid angles of the building, are each of one entire stone of incredible size, and scooped within so as to form a dome by meeting in the upper part of the fabric. Upon the outside, the arches were walled up, to give additional strength to the building. All the ground before it towards the sea had been levelled, and was formerly covered with masonry." The interior of the excavated sepulchres exhibits a square chamber, with one or more receptacles for bodies, shaped like baths upon the sides of the apartment, and neatly chiselled in the body of the rock. The mouths have been originally closed by square slabs exactly fitted to the grooves cut for their reception. But some of these sepulchres are without any discoverable entrance. The seeming doors proved, on examination, to be integral parts of the solid rock; nor would the interior have been discerned, had not an aperture been made by violence in one of the divisions hewn in imitation of pannels. Dr. Clarke supposes that the real entrance must have been concealed by the curious cement observed in the "oracular cave," and that the only clew was probably in the possession of the family or of the priests. "Hence may have originated the Oriental tales of charms used in admission to subterraneous caves and chambers of the dead." Inscriptions were found on many of these

sepulchres, in various characters, and referrible to very different periods; some in well-formed, legible Greek, but others, it is supposed, "of Phenician workmanship."

The appearance of all the south of Asia Minor, from the sea, is described by this traveller as fearfully grand; and no part possesses more eminently, he says, the sources of the sublime, so far as they are to be found in vastness and terror, than the entrance to the Gulf of Glaucus. The mountains around it, marking the confines of Caria and Lycia, are so high, that their summits are covered with snow throughout the year. It is difficult of access, and is generally dreaded by Greek mariners, because, when sailing towards it with a *leading* wind, they often encounter a "*head* wind" blowing from the Gulf, and causing a heavy swell within its mouth, where they are liable also to dangerous calms, as well as to sudden squalls from the mountains. The Gulf inclines so much to the south, after passing the isles which obstruct the entrance, that ships may lie as in a basin: its extremity is quite land-locked. In summer, the air is quite pestiferous: a complete *malaria* prevails over every part of it. "It may generally be remarked," says Dr. Clarke, "that wherever the ruins of ancient cities exist, the air is bad, owing to water which has been made stagnant by the destruction of aqueducts and conduits used for the public baths, and to the filling up of channels formerly employed to convey water, which is now left, forming fens and stinking pools. But it is not to such causes alone that the bad air of the Bay of Macri may be ascribed. The lofty mountains entirely surrounding it, leave the Gulf as it were in the bottom of a pit, where the air has not a free circulation, and where the atmosphere is often so sultry, that respiration is difficult: at the same time,

sudden gusts of cold wind rush down at intervals from the snowy heights, carrying fever and death to those who expose their bodies to such refreshing but deceitful gales. During the Egyptian expedition, ships came hither to obtain wood and water for the fleet; but their crews being attacked by the natives of the coast, who are a very savage race of mountaineers, it was usual to send to Cyprus for those supplies."

We have now reached the coast of ancient Lycia, included under the modern name of Karamania. To the east of the Gulf of Glaucus, a knot of high and rugged mountains, the ancient Mount Cragus of Lycia, forms the projection of coast known by the name of Yedy-Booroon (Gr. *Hepta* or *Efta Kavi*), the Seven Capes. Mount Cragus was the abode of the fabulous Chimæra, a monster with a lion's head, the body of a goat, and the tail of a dragon. The explanation is, that the summits abounded with lions, the sides with goats, the bottom with serpents. Mount Anti-Cragus, which is to the west of the Seven Capes, nearer to Telmessus, rises to an elevation of 6000 feet. At the foot of Mount Cragus, the river Xanthus winds through an extensive valley; and a little to the eastward of its mouth, the ruins of the city of Patara stand near the sea shore. This place, once celebrated for its oracle of Apollo, still preserves its ancient name and many traces of its former grandeur. It was the port of the city of Xanthus, distant about eight or nine miles inland on the banks of the river of the same name, and described by Strabo as the largest city in Lycia. Xanthus was distinguished by the singularly desperate resistance which it presented to both the Persian and the Roman armies. Its site has never been explored by any modern traveller; but Captain Beaufort was informed of very extensive ruins

in that direction, which he was unable to visit.* The small port of Patara is entirely filled up by encroaching sands: it is now a swamp choked up with bushes, and all communication with the sea is cut off by a straight beach, through which there is no opening. The sand has not only filled up the harbour, but has accumulated to a considerable height between the ruins and the river Xanthus. "Long ranges of sand-hills rise with a gradual slope from behind each other, and then break off in abrupt faces, leaving valleys between each ridge. The acclivity is in the direction of the prevailing wind, from the westward; and the surface, on which small eddies of fine sand are in continual motion, is wrinkled like a sea-beach when uncovered by the tide." The ruins of the city are extensive. There is a theatre, excavated in the northern side of a small hill, resembling the other Asiatic theatres: it is somewhat more than a semi-circle, is 265 feet in diameter, and contained thirty-four rows of marble seats, few of which have been disturbed. The proscenium too is in good preservation, and bears a long and very perfect inscription, recording the building of the theatre by Q. Velius Titianus, and its dedication by his daughter, Velia Procla, in the fourth consulate of the Emperor Antoninus Pius (A.D. 145). There are ruins of a bath, which appears, from an inscription, to have been erected by the Emperor Vespasian. A small ruined temple stands on the side of the hill on which the theatre is built; and not far from thence, towards the summit, there is a deep circular pit of singular appearance. A flight of steps leads to the bottom, and from

* Dr. Clarke was informed of extensive ruins at a village called Kolnooky, a day's journey and a half from Makri, and to the east of Yedy-Booroon, which, he supposed, might be those of Xanthus or of Patara.

the centre, a square pillar rises above the surface of the ground. Capt. Beaufort suggests that this may have been the seat of the oracle; that the insulated pillar may have supported the statue of the deity, and the pit have afforded some secret means of communication for the priest. The town walls, which have enclosed an area of considerable extent, may easily be traced, as well as the situation of the castle which commanded the harbour, and of several towers which flanked the walls. At their northern extreme, facing the theatre, one of the gates is still erect, consisting of a triple arch, with six projecting scrolls between them, on which there have been inscriptions. On the outside of the walls, there is a multitude of stone sarcophagi, most of them bearing inscriptions, but all of them open and empty. Within the walls, temples, altars, pedestals, and fragments of sculpture, appear in profusion, but ruined and mutilated. In a temple, which, from the frequent recurrence of the word ΖΕΥΣ, was probably dedicated to Jupiter, a colossal hand was found, of good workmanship, the fingers nine inches long, in the act of grasping, but the thunderbolt is gone! Dagon has fallen, if not before the Ark, before the baleful Crescent. Patara is now uninhabited. A few solitary peasants only were found, tending the cattle that wandered about the silent plain.

Two miles to the eastward of Patara, there is a large and gloomy bay, now called Kalamaki, and answering to the description given by Livy of Port Phœnicus, in which the Roman fleet anchored previously to the attack on Patara. From the excessive depth of the water, there is but indifferent anchorage: small vessels, however, find shelter in the creeks. From thence, a high rugged shore, off which lie several barren islands, extends to the harbour and town of

Kastelorizo (Castel Rosso), situated on the eastern side of a large rocky island of that name. The harbour is small and snug: merchant-ships of any size can moor within a hundred yards of the houses, and, on the opposite side, may even lie so close to the shore as that it may be reached by means of a plank. Two old castles command the town, the harbour, and the outer anchorage, but they have been almost destroyed by the Russians. On the summit of the island, which is about 800 feet above the level of the sea, there is another small ruined fortress, from its situation all but impregnable. The knights of Rhodes are said to have kept possession of this island till the year 1440; and these castles and fortifications, which seem to be of the architecture of the Middle Ages, may have been their work. In a plain in the interior, Col. Leake found the remains of ancient buildings which he judged to be of Hellenic construction. The island produces absolutely nothing: meat, fruit, corn, and vegetables, all come from the continent. Water is scarce on this part of the coast. "From the valley of Patara to the river of Myra," Capt. B. states, "an uninterrupted range of mountains abruptly rising from the sea, forbids the passage of any stream. The winter torrents cease with the rains, and from April to November, the inhabitants have no resource but in the capacity of their reservoirs." The town is inhabited principally by Greeks, but is under the government of a Turkish aga, dependent on the Bey of Rhodes. It carries on a considerable commerce with Alexandria, which is supplied, in a great measure, with timber and charcoal from the woody mountains of Karamania.

This island, by far the largest of Lycia, (the Megiste of the ancients,) is supposed to derive its modern name (Red Castle) from the reddish tinge given to the cliffs

by an ochry drip which exudes from between the strata of limestone. It forms the west side of a gulf that is crowded with small islands and rocks, and which communicates with the two capacious harbours of Vathy and Sevedo. The latter has almost every good quality that can be desired; a tongue of rock forming a natural pier, with sufficient depth of water for a ship of the line. The former, though very long and well sheltered, is too narrow and too deep to be commodious. In the limestone cliffs that rise from Port Sevedo are several sepulchres, or catacombs, hollowed out of the rock, containing numerous cells; they have been closed with stone doors. Many sarcophagi are scattered on the side of the hill, and a square column crowns the top of a neighbouring mountain; but there were found no remains of any buildings worth notice. The high mountain that rises from the northern shore of Port Vathy, also contains many excavated sepulchres; and on the elevated neck of land that separates it from the gulf, are remains of considerable buildings. Among these is a theatre, with twenty-six rows of seats, rudely built in comparison with that of Patara, but beautifully placed, with its front to the sea, and commanding a view of the little archipelago of islands that dapple the surface of the bay. There is a small temple, in which was found some tesselated pavement, of black and white stone and red brick. Near this are several circular pits lined with stucco; either cisterns or granaries. The shore is here faced with masonry, which appears to have supported a terrace, or avenue, extending about half a mile along the margin of the bay, and connecting the theatre and the other public buildings with the town. Traces of this town may be observed near a small artificial harbour formed by one of those

ancient piers, the remains of which are so numerous in the Levant. Groupes of sarcophagi surround the place, some plain, others ornamented, and generally bearing inscriptions, which, from the rudeness of their execution, and the uncommon characters intermixed with the Greek letters, appear to be very ancient. Some of these sarcophagi have two chambers, one over the other This little port is the landing-place for boats from the island of Kastelorizo; there is, consequently, the usual appendage of a coffee-house, to which, and a few huts, the inhabitants give the name of Antiphilo. They occupy the site, in fact, of the Antiphellus of Strabo, and the name of the ancient city occurs in two or three of the inscriptions.

"To the eastward of Kastelorizo," continues Capt. Beaufort, "parallel ranges of hills form the coast into long islands and peninsulas, with deep inlets of the sea between them. One of these spacious entrances is called Kakava Bay. It is separated from the sea by an island of the same name, and from an inner harbour by a narrow neck of land terminating in a steep rocky hill. The hill is covered with ruined walls, once intended for fortifications; and on its summit are the remains of a castle commanding both the harbours and every approach by sea or land. A few small cannon are scattered about the walls, which, from their appearance, would be destructive to those only who might fire them; but, in truth, there was nothing to defend, the Aga living at a distance, and the inhabitants of some wretched hovels on the shore having migrated to the mountains during the summer. This, we learned, is a common custom on these coasts, in order to avoid the intense heat, and the myriads of moschitoes that infest the rocks about the shore. They select a spot where the thick foliage of the trees affords

them shelter; a neighbouring valley readily yields a little tobacco and corn; and they enjoy that greatest of all luxuries to a Turk—repose, till the approach of winter again summons them to their huts on the sea-side. At the foot of the hill, there is a small pier and quay; and the foundations of dwelling-houses, reservoirs, and stairs hewn out of the rock, shew that it was once a place of some consequence. On the inside shore of the long island of Kakava, and immediately opposite to the above castle, are the remains of a large collection of houses, extending about half a mile along the bay, but unconnected by any road or street. The face of the island is wholly in a state of nature; so covered with loose projecting rocks, and intersected by irregular chasms, that all communication must have been carried on by water; and, accordingly, every house has a flight of steps cut in the rock, for the convenience of boats. It is remarkable, that, in some places, three or four of the lower steps, and even the foundations of walls, are now beneath the surface of the water. Various modern travellers describe submerged ruins at Aboukir and at the Pharos of Alexandria, on the opposite shore of the Mediterranean, and, by a curious coincidence, in nearly the same longitude as Kakava. To account for these and similar facts, some eminent philosophers have supposed, that the level of the sea has gradually risen; but were that the cause, we should undoubtedly have observed a repetition of the same effect in our progress along the rest of the coast. These appearances have also been ascribed to earthquakes, and even to the subsidence of the land itself. I am, however, inclined to think, that the particular case in question, may be more simply explained, than by any of those hypotheses. Though there are no tides in this part of the Mediterranean,

at least none that perceptibly depend on the influence of the moon, yet, a considerable rise and fall of the sea is produced by the alternate prevalence of the north and south winds: the former last for many weeks in summer, and, when violent, lower the surface of the water upwards of two feet. This circumstance would have obviously afforded sufficient opportunity for laying the foundations, and forming the steps of Kakava. A south-east wind may be supposed to produce the same results on the coast of Egypt; but the authors above quoted only mention the facts in general terms, without stating the depth of water.

"The island of Kakava* is a narrow ridge of rock, incapable of yielding a constant supply of water. Each house had, therefore, a tank hollowed in the rock, and lined with stucco. The appearance of these houses is not very ancient; and probably, few centuries have elapsed since these now desolate shores teemed with a numerous and industrious population. At the western end of Kakava Island, there is a small Christian chapel, in a cove called Xera, which, though in ruins, is still visited by the Greek coasting sailors. There are no Turks on the island to molest them; the cove affords shelter during the strong sea breezes; and in the chapel, they pay their devotions to their favourite saint. This deep inlet is divided by a low isthmus from another arm of the sea, that fronts Kastelorizo Bay. On a rocky hill, which rises from the isthmus, stand the ruins of a town, containing a profusion of half-destroyed dwelling-houses, towers, walls, and sarcophagi. Though beautifully situated, it is entirely deserted; and in the course of the morning which was employed in exploring the western extremity of

* The *Dolichiste* of Ptolemy and Stephanus.

this district, only one voice cheered us from the adjacent mountains. A few spots on the isthmus had been recently cultivated, and we found something in the shape of a plough concealed in the brushwood; but the labourers and the produce had alike disappeared. The inner harbour above mentioned is called Port Tristomo. In the entrance are several small rocks, on which (and indeed on every rock and islet in the whole compass of this place) may be found some remains of buildings. Port Tristomo is about two miles long, and, though shallow at one end, is an excellent harbour. No ruins of any magnitude were observed on its shores, but sufficient traces of buildings to prove that they were once as thickly peopled as the other parts of this district. The whole of these islands and bays may be included under the general Greek name, Kakava, pronounced by the Turks, Kēkyŏva. Miletius, the modern Greek geographer, says, that a colony from Myra settled here, who named the place Kakava, from the multitude of partridges. They still abound in great numbers. On landing in one of the eastern coves, a little before sun-rise, two or three hundred were started by the bowman, as he vaulted to the shore; and the noise they made on taking wing together from beneath the bushes, was astonishing. They are of the red-legged species, and a large bird, but not so well-flavoured as the grey. They run with great swiftness, and, though but little molested, are peculiarly wary.

"Future events may possibly restore this place to its former population and importance. Its numerous creeks and easy access will always render it a favourite resort of the small and timid coasters of the Levant; while its great extent, its bold shores, and the facility of defence, may hereafter point it out as an eligible

place for the rendezvous of a fleet. Both here and at Kastelorizo, the many detached islands and secure bays would afford convenient situations for airing stores, for unloading prizes or transports, for stretching rigging, and for the various operations of a refit; and both these ports may be considered as the more valuable, as from hence to Syria there is but one land-locked harbour. In common, however, with Kastelorizo, this place has the serious defect of wanting a constant supply of fresh water; for the scorching heat of summer dries up all the rivulets. Good water was found in several of the reservoirs attached to the ruined houses, but a fleet could not trust to such precarious means. Neither are refreshments easily obtained here. We were obliged to send to Myra to purchase bullocks; and though the officer was accompanied by the Aga of Kakava, he found great difficulty in persuading the inhabitants to part with even one.

"About three miles to the eastward of the innumerable islands and creeks of Kakava, we came to the mouth of the Andraki, a small brackish river that washes the ruins of the ancient and celebrated city of Myra. On the north side of the entrance of this river are several ruined houses, sarcophagi, and tombs; and on the other side stand the remains of a spacious Roman granary: it was divided into seven compartments, each of which had a door to the front. Above the granary, on the summit of a peaked hill, is a small ruined temple of very white marble. This hill commands an interesting view of the indented shores of Kakava, and of the extensive plain of Myra, which is bounded to the northward by a range of huge black mountains. The name of the river bears a strong resemblance to Andriacé, a sea-port town placed a few miles to the eastward of Dolichisté by Ptolemy; and a

passage in Appian seems to place it beyond doubt, that these ruins are the remains of that town. He calls Andriacé the port of Myra; and adds, that Lucullus broke the chain which crossed it, ascended the river, and plundered that city."

The ruins of Myra stand about three miles up the river, and a village near them retains the ancient name. It was seated on a commanding hill. Here is a theatre, 355 feet in diameter, in a very perfect state, together with the remains of several public buildings, and numerous inscribed sepulchres, on some of which are the "Lycian" characters, found also at Telmessus, Limyra, and Cyana. Mr. Cockerell found here some fragments of masterly sculpture; but one of the Turkish inhabitants, who are described as being more than ordinarily jealous and ferocious, exclaimed, as he was examining some statues, "If the infidels are attracted here by these blasphemous figures, the temptation shall soon cease; for when that dog is gone, I will destroy them." Myra is considered by the present race of Greeks as a place of peculiar sanctity. "Here," they say, "St. Paul preached; here is the shrine of St. John; and above all, here are deposited the ashes of St. Nicolo"—their patron saint, to the honour of possessing whose body, however, both Venice and Bari lay claim. The bishop of Myra was the metropolitan of thirty-six suffragan sees. It was originally a Rhodian colony. * The plain of Myra is partly cultivated, and it displayed some symptoms of

* The other chief cities of Lycia were, Pinara, which was under Mount Cragus, in the interior; Tlos, situated at the passage of the mountains leading from the coast; Patara; Xanthus; and Olympus. There was also a city named Cragus. Telmessus is mentioned by Strabo as a small city. It afterwards appears to have risen in importance.

commerce in the heaps of billet-wood and deal plank which lay on the beach, when Captain Beaufort visited it, ready for exportation. A considerable lake intervenes between the plain and the range of mountains which, bending to the southward, forms Cape Phineka. This lake is probably of comparatively modern formation. It is separated from the sea only by a narrow ridge of sand and gravel, the shape and limits of which are prescribed by the opposing efforts of the strong current from within, and of the sea without. The former sweeps along its interior edge, supplying it, probably, with fresh accessions of soil from the mountains, while the external surf rolls back the loose gravel, and piles it up like a wall. The river which feeds this lake, is conjectured to be the ancient Limyrus; and some large ruins on the northern bank of the lake, may be the ruins of Limyra, which, according to Strabo, stood 20 stadia from the sea. On the eastern side of Cape Phineka stands an ancient fortress, in which Captain Beaufort found a solitary inhabitant. There is a village up the valley, the name of which is not given; and the aga asserted, that four hours further up the country, there was an ancient site, where lay many remains of columns and sculptures. It may possibly be the ruins of Tlos. Phineka Bay affords convenient anchorage. Ships lie at no great distance from two rivers of excellent water, on the banks of which grow small trees fit for fire-wood. A few wandering cattle, and, here and there, a patch of cultivation, serve only to render more conspicuous the general desolation which reigns in this once fertile vale. A considerable number of deals, however, are exported, the surrounding mountains being clothed with the dark dwarf-pine which characterises all the coast.

Cape Khelidonia or Khelidhoni, the ancient *Promontorium Sacrum*, is the next point on the coast. It is a termination of a side branch of Mount Taurus. Five rugged islands lie within a short distance from it, which, among the Greeks, preserve their ancient name, *Chelidoniæ*, said to have been derived from the number of swallows by which they are frequented: this name the Italians softened into Celidoni, which the Turks have corrupted into Shelidan. Three of these islands exhibit a very singular appearance, in a cleft which intersects the ridge of the island, "as if the crust of the earth had been cloven in parallel lines, and the intervening belt of rock had descended till again wedged in the chasm." It is remarkable that Strabo mentions only three islands, instead of five; and Capt. Beaufort suggests, that the above phenomenon may have been produced by an earthquake that, at the same time, rent the three islands into five. A similar chasm nearly divides the adjacent island of Grambousa; (the Crambusa of Strabo, and Dionysia of Scylax and Pliny;) and under the high and narrow ridge of rock which connects the two parts, is a natural tunnel, through which sweeps a rapid current. At the northern extremity of this island, a vein of dark and brittle serpentine peeps up from under the limestone cliffs; and on the main land, a stratum of this rock extends for several miles along the shore. A short reef, composed of broken fragments of this rock, projects from every cliff into the sea. If these islands rest on the same basis, it is possible that the various phenomena of clefts, chasms, and tunnels, may be owing to the common operations of nature, rather than to any subterraneous convulsion; the friable substratum being gradually undermined by the unceasing stress of the swell and current. Another

singular circumstance, says Capt. Beaufort, in the island of Grambousa, is a little stream of excellent water, which bursts from a sharp and barren ridge on its eastern side, and the source of which would appear to be in the mountains of the continent. "If so, its channel of communication must pass under the bed of the sea, which is 170 feet deep between this island and the main."

The line of coast now assumes a northern direction. Passing Adratchan Bay and Island, the voyager arrives at Port Genovese, a snug little harbour, but without inhabitants, and with only a few scattered ruins of houses. The scenery is here very grand. White cliffs rise perpendicularly out of the sea to the height of six or seven hundred feet, capped with dark pines; above them towers the majestic peak of Adratchan (*Mons Phœnicus*); while the snowy summits of still loftier ranges exhibit, in the distance, every variety of outline and effect. At the northern foot of that great peak, a small river, that winds by a succession of steep gaps through several parallel ranges of hills, enters the sea from between two rocky points, close to each other. The mouth was formerly guarded by a castle, which stands on one of these points, in the midst of many buildings more or less ruined, but having altogether a neat and comparatively modern appearance. The inhabitants are mostly Turks, who prefer occupying wretched huts, to the trouble of repairing these substantial dwellings. The name of the village is *Deliktash*, the "Perforated Rock;" so called from a natural gateway in one of the points of rock, through which passes the only road to the adjacent valley. The opening between the rocky points through which the river flows, expands into a small circular plain, surrounded with an amphitheatre of mountains,

and filled with ruins of an ancient date, which, by means of inscriptions, are identified with the city of Olympus. Here is a theatre, a spacious temple, and tombs innumerable. About two miles from the village, a volcanic flame issues from the mountain, the small and steady light of which may be seen at night from the sea. Pliny mentions the phenomenon; it must, therefore, have existed for ages; and Scylax, the geographer, mentions a temple of Vulcan which formerly stood on the spot. It is called the *Yanar*, and is thus described by Capt. Beaufort. "In the inner corner of a ruined building, the wall is undermined so as to leave an aperture of about three feet diameter, shaped like the mouth of an oven: from thence the flame issues, giving out an intense heat, but producing no smoke on the wall; and though, from the neck of the opening, we detached some small lumps of caked soot, the walls were scarcely discoloured. Trees, brushwood, and weeds grow close round this little crater; a small stream trickles down the hill hard by; and the ground does not appear to feel the effect of its heat beyond the distance of a few yards. The hill is composed of the crumbly serpentine already mentioned, with occasional loose blocks of limestone; and no volcanic productions whatever were perceived in the neighbourhood. At a short distance, lower down the side of the hill, there is another hole, which has apparently been the vent of a similar flame; but our guide declared, that, in the memory of man, there had been but the one, and that it had never changed its present size or appearance. It was never accompanied, he said, by earthquakes or noises; and it ejected neither stones, smoke, nor noxious vapours, nothing but a brilliant and perpetual flame, which no quantity of water could quench. The shepherds fre-

quently cooked their victuals there; and he affirmed, that it was notorious that the *Yanar* would not roast meat which had been stolen." * Among several contiguous buildings are the remains of a low and rudely built Christian church, the inside of which has been stuccoed and subsequently plastered. An inscription, for the most part illegible, contains the words "Theodulus, the servant of God." But no trace was discernible of the temple of Vulcan, nor did any inscription contain the slightest allusion to the flame.

The coast to the northward of Deliktash, is the Corycus of Strabo: the district is called by the Turks *Tchiraly*, i. e. the country of unctuous wood; the timber of the fir-trees being considered as peculiarly inflammable, a circumstance mentioned by Pliny. Five miles to the N.E. are some small uninhabited islands, called by Turks and Greeks the Three Islands, (probably the *Cypriæ* of Pliny,) opposite to which, about five miles inshore, is the great mountain Takhtalu, its bald summit rising in an insulated peak 7,800 feet above the sea. This is the Mount Solyma of the ancients: it extends 70 miles to the northward. The base, composed of the crumbly rock before mentioned, is broken into deep ravines, and covered with small trees: the middle zone, clothed with scattered evergreen bushes, appears to be limestone. "It is natural," remarks Captain Beaufort, "that such a striking feature as this stupendous mountain, in a country inhabited by an illiterate and credulous

* A flame of the same kind, but intermittent, is to be seen on the western mountain of Samos; and one similar to the Yanar, is enclosed within a temple at Chittagong in Bengal, where it has been converted into an engine of superstition by the priests. Others have been observed in different parts of the world.

people, should be the subject of numerous tales and traditions: accordingly, we were informed by the peasants, that there is a perpetual flow of the purest water from the very apex, and that, notwithstanding the snow which still lingered in the chasms, roses blow there all the year round. The Aga of Deliktash assured us, that every autumn a mighty groan is heard to issue from the summit of the mountain, louder than the report of any cannon, but unaccompanied by fire or smoke. He professed his ignorance of the cause; but, on being pressed for his opinion, gravely replied, that he believed it was an annual summons to the elect to make the best of their way to Paradise. However amusing the aga's theory, it may possibly be true that such explosions take place. The mountain artillery described by Captains Lewis and Clarke in their Travels in North America, and similar phenomena which are said to have occurred in South America, seem to lend some probability to the account. They have also a tradition, that, when Moses fled from Egypt, he took up his abode near this mountain, which was therefore called *Moossa-daghy*, or the Mountain of Moses. This mountain is but a few miles from the *Yanar* of Deliktash, and the flame there may almost be said to issue from the midst of a thicket. May not some confused association between it and the burning bush on Mount Horeb, have given birth to this fanciful tradition of the sojourn of Moses on Takhtalu?"

On a small peninsula, at the foot of this mountain, are the remains of the city of Phaselis, with its three ports and its lake, as described by Strabo. The lake is now a mere swamp, occupying the middle of the isthmus. It was probably, this traveller remarks, the source of those baneful exhalations which, accord-

ing to Cicero, rendered Phaselis so unhealthy. The flat top of the peninsula is covered with ruined houses, of a modern character, resembling those at Deliktash, and, like them, uninhabited. The remains of the ancient city consist of a theatre "scooped out of the hill," 150 feet in diameter, the coarse materials and rude workmanship of which indicate a remote age; an aqueduct, apparently of Roman architecture; a square mausoleum, into which the sea had broken, and washed out of it two large sarcophagi, of the whitest marble and excellent workmanship, which then lay on the beach; the remains of several large buildings; other sarcophagi; and "a straight avenue," flagged with marble, and strewed with columns and pedestals, leading up from the small eastern port to the theatre: it is about 400 feet long and 30 wide, and, from the rows of seats on each side, seems to have been intended for a place of public exhibition. The headland on which the town stood, consists of soft rock, which easily yields to the action of the sea. In many places the cliffs have fallen in, shewing the sections of circular reservoirs; and if the ravages of the sea should continue in the same ratio, there will soon remain but few vestiges of Phaselis: "the peninsula will be undermined, and will gradually sink into a shapeless reef of rocks below the surface of the ocean."

Phaselis was reckoned a city of Lycia, but was under an independent government of its own. It stood on the confines of Pamphylia. Its modern names, according to Miletius, were Phionda and Pitiusa. It is at present called Tekrova. Between this place and Cape Avova, a belt of large and handsome pines borders the shore for some miles. Behind that cape is a small bay, where are a few scattered ruins. From

this point a chain of mountains, the ancient Mount Climax, extends along the shore to the northward: their outline is extremely broken and picturesque, and the regular gradation in which peak rises over peak, as they recede from the shore, strikingly corresponds to the ancient name. At their foot is the narrow defile along the beach, through which, taking advantage of the occasional depression of the sea caused by long-continued north winds, Alexander the Great led his army in his way to Phrygia. The road is interrupted in some places by projecting cliffs, which it would have been difficult to surmount, but round which the men could easily pass by wading through the water; and Strabo states, that the soldiers of Alexander had to march one whole day up to the middle in water, the waves not having subsided. Passes, however, have since been made over these ridges, by hewing away the rough surface to the breadth of several yards. The small uninhabited island called Rashat, is separated from this shore by a narrow channel; part of a wall remains, by which its western side has once been defended. A few miles beyond this island, the coast bends again towards the east to the city of Adalia, distant from Cape Avova eighteen miles. The large Gulf which takes its modern name from this city, is the ancient Sea of Pamphylia.

ADALIA.

Adalia is beautifully situated round a small circular harbour: the streets rise behind each other in tiers, like the seats of a theatre, and on the level summit of the hill; the city is enclosed by a ditch, a double wall, and a series of square towers about fifty yards asunder. In the suburbs, the houses are dispersed

amid orange-groves and gardens, and thus occupy a large space of ground. Granite columns and a great variety of fragments of ancient sculpture attest its former importance as a Greek city. Among others, a magnificent gate, or triumphal arch, bears an inscription in honour of Hadrian. It is still a large and populous town, and is considered as one of the best governments in Anatolia, the district being large and fertile, and the maritime commerce extensive. The population is estimated by Captain Beaufort at 8,000, two thirds Mahommedans, and a third Greeks, who speak, however, no language but the Turkish.* Five lofty minarets are seen from the sea, one of which is fluted from the base up to the gallery that surrounds the head of the shaft. The gardens are beautiful, and the corn-lands are more than commonly productive. The soil is deep, and every where intersected by streams loaded with calcareous matter, which, after fertilizing the plain, fall over the cliffs, or turn the corn-mills in their descent to the sea. Alternate breezes refresh the air in a remarkable manner: by day, a sea breeze sweeps up the western side of the Gulf with accumulated strength:† and at night, the great northern valley which traverse. Mount Taurus, conducts the land wind from the cold mountains of the interior. "Upon the whole," says Capt. Beaufort, "it would be difficult to select a more charming spot for a city." It stands in long. 30° 45′ E. lat. 36° 50′ N. In the bazar, Capt. B. saw cloth, hardware, and various specimens of English and German manufactures, brought chiefly by the regular caravans from Smyrna; and the demand for wheat, occasioned by the British

* More than 30,000 inhabitants, according to Malte Brun.

† This appears to be of the same description as the *Inbat* which prevails at Smyrna. See p. 106.

garrisons of the Mediterranean during the war, had recently produced a considerable revival of commerce. To the east of the city extends a broad and high plain, terminating in abrupt cliffs, above 100 feet high, which considerably overhang the sea, "not in consequence of their base having crumbled away, but from their summit projecting in a lip, which consists of parallel *laminæ*, each jutting out beyond its inferior layer; as if water had been continually flowing over them, and continually forming fresh accretions." These calcareous deposites have probably interrupted or turned aside the ancient course of the waters; and it is probable that the river Catarrhactes, the mouth of which was to the east of Attalia, once formed here a magnificent cataract. It has now no determinate mouth, being separated into several streams; but, after heavy rains, it is still seen precipitating itself copiously over the cliffs near the most projecting point of the coast, a little to the west of Laara, an ancient site five miles east of Adalia. Near some of the mills, Capt. Beaufort observed large masses of stalactites and petrifactions, formed by the same waters which are so impregnated with calcareous particles as to be reckoned unfit for either man or beast. Adalia (as the Turks pronounce the ancient name*) still retains the honour

* By the Italians corrupted into Satalia, from the Greek genitive, τῆς Ατταλειας, — by some it has been improperly written Antalia. D'Anville, following Strabo, supposes Adalia to occupy the site of Olbia, "a great fortress at the beginning of Pamphylia," to the east of which that geographer places the Catarrhactes and, next to this, Attaleia. Captain Beaufort, adopting this opinion supposes Laara to be Attalia. But there is reason to believe, that Strabo has misplaced those towns, as Ptolemy gives the names in a reversed order: "Phaselis, Olbia, Attalia, the mouth of the Catarrhactes, Magydus." Its position, ruins, and modern name, all concur, as Colonel Leake justly

of being an episcopal see, though the episcopal church is converted into a mosque.* It is governed by a pasha, and is the chief place in the district or *sanjiakat* of Tekieh, which includes the coast of Pamphylia and Lycia. It derived its name from its founder, Attalus Philadelphus, to whom Philadelphia also owes its origin.

Laara, though now wholly abandoned, contains, in its artificial port, decayed aqueduct, and other ruins, sufficient evidence of its having been a city of some magnitude. It is supposed to be the ancient Magydus; a place which flourished under the Byzantine empire, and was a bishopric of the province of Pamphylia. The remains of a broad, flagged quay are visible along

remarks, to prove its identity. Captain Beaufort is clearly wrong in thinking that much reliance cannot be placed on the tradition of names, in countries which have often changed their masters. The instances are very few, in which ancient names have been transferred, except to modern towns in the immediate neighbourhood of ruined sites, and which have risen out of them. Olbia, according to Stephanus, did not belong to Pamphylia, but to the country of the Solymi, and was probably at some distance from the coast.

* Paul Lucas describes this as a very grand edifice, dedicated to the Virgin, and says, that on all the doors and walls there still appear the escutcheons of the Christians; in particular that of Godfrey of Bouillon. In this mosque, he adds, is a chapel which the Turks keep shut up, there being a tradition, that when attempts have been made to open it, and any one of their religion has entered, he has been struck dead; a circumstance which they attributed to the spells of the Christians, and the Christians ascribe to the number of saintly relics concealed there. This traveller also states, that the gates of the city were always closed on a Friday between twelve and one, on account of a prophecy, that the Christians should take the city at that hour on a Friday. The heat he represents as excessive, and says, that the greater part of the inhabitants retire in the summer up the country, as at Smyrna.

the margin of the harbour, from which the ground rises in a gentle slope, overspread with small remnants of columns, sculpture, and building materials: nothing remains erect, but a few piers of an aqueduct, and some vaulted ruins of a more modern appearance. "One remarkable circumstance," says Capt. Beaufort, "was observed here. An old water-course, by the continual deposition of sediment, has actually crept upward in the shape of a wall. This self-raised aqueduct is, in some places, nearly three feet high. The substance is a light, porous stone, and contains small pieces of petrified reeds and sticks. So rapidly does the sediment become indurated, that some recent specimens of it were collected on the grass, where the stony crust was already firm, though the verdure of the leaf had yet but imperfectly withered." This singular petrescent quality of the water confirms the representation previously given, as to the cause of the projecting lip of the cliffs near Adalia. These streams, however, though highly deleterious, are said to be, when mixed with the salt-water of the harbour, an unfailing remedy for rheumatism; and a multitude of patients resort to Laara every autumn for the purpose of bathing. Advancing to the eastward, Captain Beaufort came to the mouths of the rivers Cestrus and Eurymedon; the former 300 feet, the latter 420 feet wide, and both fifteen feet deep within the curved bars which extend across their mouths. These bars are now so shallow, as to be impassable to boats that draw more than one foot of water, and there is generally a violent surf. They were anciently navigable; and a long way up the Eurymedon, Cimon destroyed the Persian fleet. This latter river is now called the Kapri-su. Beyond this is a small river,

fifty feet wide, which winds round the ruins of a village now uninhabited, about a mile from its mouth: the houses, among which are the ruins of a Christian church, have a modern appearance. This river is navigable at its mouth by small vessels. A few leagues more of this sandy and uninteresting coast bring the traveller to the magnificent ruins of Sidé. From the eastward of Mount Climax to this point, the coast assumes a quite different character from the cliffs and mountains of Lycia, which bluffly project into the sea. About Adalia, a flat but elevated country extends a considerable distance inland; and beyond it, a belt of sand hills skirts the beach, behind which, broad, swampy plains, with groups of low hills, intervene between the shore and the distant mountains. These plains are apparently alluvial; and though covered with coarse grass, which supports numerous herds of cattle, have every appearance of being overflowed in winter.

Sidé, called by the natives Eski-Adalia (old Adalia),* was originally a colony from Sime, and boasted of a temple of Minerva. It stands on a low peninsula, surrounded by walls. The wall fronting the sea is slightly built, but that which faces the land is of excellent workmanship, and much of it is still perfect. It is about thirty-eight feet high, and is provided with two galleries or platforms for the purpose of throwing missile weapons: the lower platform is supported on arches, and is furnished with a tier of loop-holes; the

* D'Anville seems to allude to *Laara*, when he says that the place is now called *Palaia* (old) *Attalia*. Col. Leake states, that that name is given by the Greeks to *Perge*. Capt. Beaufort found it applied to the ruins of *Sidé*, which he reckons thirty miles E. of Laara. During the Middle Ages, Sidé bore the various appellations of Skandalor, Candaloro, Canalahora, and Chisionda.

upper one is adapted to the battlements. This wall is flanked, at intervals of about 200 feet, by towers, most of them square. There were four gates, one from the country, and three from the sea. From an esplanade inside of the land-gate, a paved street, with high curb-stones, conducted to an *agora*, or market-place, about 180 feet in diameter, surrounded by a double row of columns, of which the bases yet remain: in the centre is a large ruined pedestal, as if for a colossal statue. One side of the square is occupied by the ruins of a temple and portico; and from the middle of the other three sides, avenues communicated with the land-gate already mentioned, with the principal sea-gate, which nearly faces the temple, and with the front of a magnificent theatre. This theatre is the most striking feature of Sidé, and Capt. Beaufort represents it to be the largest and best preserved by far, of any that came under his observation on this coast. From the shore, it has the appearance of an acropolis rising from the centre of the town. Situated on a gentle declivity, the lower half only has been excavated; the upper half consists of masonry. It is shaped like a horse-shoe: the exterior diameter is 409 feet, that of the area 125; and the perpendicular height from the area to the uppermost seat, is seventy-nine feet. It contains forty-six rows of seats, divided, at the twenty-sixth row from the bottom, by a broad platform, or *diazomotos*, as at Patara. This gallery and its parallel corridor, which is vaulted, are on a level with the surface of the ground at the back of the theatre, with which they communicate by twenty-three vomitories. A smaller corridor surrounds the thirteenth row of the upper division; and these two corridors are connected by seven staircases, branches of which are continued to the top. The

seats are of white marble admirably wrought: few have been disturbed, and even the stairs are, in general, passable; but the proscenium has suffered considerably. The area is overgrown with bushes, and choked up with stones and earth. In digging here, Captain Beaufort met with some inscriptions and several pieces of sculpture, among which was the statue of a clothed female. He calculates that the theatre would contain upwards of 15,000 spectators. From its vaulted structure, he infers that it is not very ancient; and a cross, carved in the key-stone of one of the arches, seems to indicate, that it has been repaired subsequently to the introduction of Christianity: it has evidently been, in later times, converted into a bulwark, the proscenium having been closed up, and walls, with towers and gates, of inferior workmanship, continued on each side to the shore. At no great distance from the front of the theatre, were found ruins of a small circular edifice, "in some manner dedicated to astronomy." On the ground lay some large slabs of marble, shaped like sectors of a circle, on which was represented a zone of sculptured compartments comprising a series of figures evidently belonging to a zodiac. Pisces, Aries, Taurus, Gemini, and Cancer, are placed in due succession; but the next is a swan, and then occurs the naked figure of a youth, perhaps Antinous. Outside of the land-gate is another ruined building, probably a bath. One long wall is standing, which is divided into three concave recesses; and in the centre of each recess, a few feet from the ground, is a hole through the wall, with a projecting lip or spout. The interior has been profusely ornamented: among the ruins were found many representations, in low relief, of familiar mythological subjects; such as the rape of

Proserpine, Diana and Endymion, &c., together with a multitude of small soffits, on each of which is carved a rose, a dolphin, or a mask. Most of the sculpture is heavy and ill-proportioned, but some pieces are designed with spirit and correctness; they seem to have been executed in a very rapid manner, as every stroke of the chisel is still apparent. About 200 yards from this ruin are remains of an aqueduct, which has been long since ruined: at present there is neither stream nor spring in the immediate vicinity, which has probably led to the abandonment of the site. The double harbour at the extremity of the peninsula, is now almost filled with sand and stones borne in by the swell; and one of the moles, 260 yards in length, by which it was formed, has been destroyed. The entire harbour must have been 500 yards long; "a most spacious station for the galleys of the Sidetians, who, it appears from Livy, were famed for their naval skill and prowess." From some herdsmen in the adjacent plains, Captain Beaufort learned that there is no modern town in the neighbourhood.

A few miles from this desolate spot, is the mouth of the Manavgat river, the ancient Melas. It had anciently a port, but the coast is now a straight beach of sand. About four miles up the river, on the right bank, there is an irregular and dilapidated fortress, inhabited by a few Turkish soldiers. The shore to the eastward is a continuation of low sand hills, frequently intersected by small rivers, extending to Cape Karaboornoo. Near that point is a small island, 300 yards in length, and but a few feet above the level of the sea; yet, Capt. Beaufort found on it a number of excavations and foundations, and the fragments of walls, the signs of its being formerly inhabited. Further on

is another cape, which Capt. Beaufort names Ptolemais, on each side of which there appears to have been an artificial harbour, but the piers are now entirely destroyed: here are many traces of buildings and remains of that ancient species of wall called Cyclopean. Low, fertile hills and well-watered valleys stretch from thence into the country, confirming the opinion that this has been a site of some note. The promontory of Alaya, (the Cape Ubaldo of D'Anville,) the next point, is the commencement of the Cilician coast. In approaching it, Capt. Beaufort states, that he passed several villages, castles, and churches, of comparatively recent construction, yet all ruined and deserted, and affording a striking picture of the rapid impoverishment of this part of the Turkish empire.

Alaya* occupies the site of the ancient Coracesium, the first town in *Cilicia Aspera;* and the barren ridges of Taurus, which here come down to the shore, sufficiently indicate the beginning of that rugged coast. The promontory on which it is seated, rises abruptly from a low sandy isthmus, which is separated from the mountains by a broad plain. Two of its sides are cliffs of great height, and absolutely perpendicular; and the eastern side, on which the town is placed, is so steep, that the houses seem to rest one upon another. It seems a natural fortress, that might be rendered impregnable; and accordingly, when all the other places on this coast had submitted to Antiochus the Great, Coracesium alone held out against him.

* Alaya is said to derive its name from its founder Alah-ed-din (Aladdin), son of Kaikosru, surnamed Kaikobad, who was the tenth of the Seljukian dynasty, and the founder of the Iconian race. It became the principal maritime fortress and naval arsenal of these sovereigns, and their successors, the princes of Karamani. Its general appearance resembles Gibraltar.

It was one of the positions which particularly assisted in supporting the spirit of piracy on this coast; and it was the last at which the Cilician pirates ventured to make a united resistance to the fleet of Pompey, before they separated and retired to their strongholds in Mount Taurus. Its present importance, however, is not great, although the town is the capital of a pashalic: * the streets and houses are miserable; there are few mosques, and they are mean; there were no perceptible signs of commerce; and the population is estimated by Capt. Beaufort as not exceeding two thousand at the utmost. There are no vestiges of ancient buildings of any interest. The bay is open to southerly winds; there is now no harbour, and the anchorage is indifferent. The cliffs of Alaya consist of a compact white limestone tinged with a red drip, agreeing in character with the rocks to the westward of the Gulf of Adalia. On the north side of the promontory, the brown schistus base rises up from beneath the limestone. Their perpendicular height is from five to six hundred feet above the sea, and they continue equally perpendicular sixty or seventy below it. From the shore they have a magnificent appearance, but, at a little distance from the coast, they are lost under the lofty mountains of the interior. About three miles N.W. of Alaya, and two miles from the coast, the deserted remains of an ancient town occupy the top of a high conical hill. It was surrounded with walls, some parts of which are Cyclopean; there are ruins of a handsome temple, and much broken sculpture, with Greek inscriptions, but they throw no light on the name of the place. In advancing to

* More properly, a sanjiakat; the Pasha of Alaya being subject to a superior pasha.

the eastward, Capt. Beaufort passed no fewer than eight deserted towns and villages, within a short distance of each other, most of them placed on low hills, enclosed by slight walls, and appearing to occupy ancient sites. On the top of a little rocky peninsula, the sides of which are not more than 130 feet high, but perpendicular, were found a mixture of ancient and modern ruins; and from the head of the cove formed by this peninsula and an adjacent point, a considerable extent of similar ruins stretches up the hill, with the addition of some Christian churches.* A few miles further, the rocky coast opens into a cultivated plain, five or six miles in extent every way, crossed by two small rivers: the most easterly of these winds round a lofty and romantic headland, called Selinty, the ancient Selinus. The shore bounding the above-mentioned plain was once a gravel beach; but, from the upper part of the slope and some distance into the sea, it is now a solid crust of puddingstone from one to two feet thick. "This *petrified beach*," remarks Capt. Beaufort, "is not peculiar to the plain of Selinty. Many instances of it, on a smaller scale, had been already observed on the coasts of Asia Minor, and a few on those of Greece; and I have been informed that an example of it occurs in Sicily. Being generally covered with loose sand and pebbles, it presents to the eye an extraordinary appearance; but the unwary boat that should mistake it for a common beach of yielding materials, and should run upon it before a following surf, would be fatally apprised of its error.

* On this coast was *Laertes*, of which Diogenes Laertius was a native: according to Strabo, it was the third town to the S.E. of Coracesium, and on the coast. Another ancient town on this coast was *Syedra*, beyond which were *Hamaxia* and *Jotape*.

The specimens that I have examined, taken from various places, differ but little from each other. Gravel predominates in some; coarse sand in others; or they lie in alternate layers of each: the pebbles in all are more or less rounded, but the more jagged and angular they are, the stronger is the aggregate. The gravel is a collection of a great variety of different species, though the major part of them seems to be calcareous. The cement, or paste, by which they are united, is likewise calcareous, and so tenacious, that a blow sufficient to break the mass, more frequently fractures even the quartz pebbles, than dislodges them from their bed.

"Close to the westward of Sidé, we had found some ledges of rock, partly above and partly under water, which appear to have been produced in a similar manner: they contain a large proportion of broken tiles, both red and yellow, of shells, bits of wood, and such rubbish as might be expected in the vicinity of a town; but they are uncommonly hard, and as we had no tools in the boat, satisfactory specimens could not be detached. Near to these rocky ledges, a ridge of low hills, which rises to the height of about eighty feet, consists of thin horizontal strata of soft grey limestone, or rather, of half-indurated marl: it is intersected by deep gulleys, which have been worn through by streams that trickle across the beach into the sea. Perhaps, the calcareous particles thus washed down, may point out the source from whence the cement for this recently formed rock has been derived; and perhaps, wherever the petrified beach occurs, a similar mode of accounting for it might be furnished by an attentive investigation of the adjacent strata. In the island of Rhodes, there are hills of puddingstone considerably elevated above the sea. I have

fragments of it which cannot be distinguished from those we had procured on the coast of Selinty, or from the beach of Port Raphti in Greece; except that its consolidation is rather more complete, which may possibly arise from the greater pressure of the incumbent weight, and from its longer exposure to the air. It is remarkable, that a horizontal stratum of stone-marl appears to have once covered these hills. At Cape Krio, the ancient Cnidus, there is also much calcareous breccia, which is extremely hard: the base of one of the temples is composed of it, though the superstructure is of marble. At Phaselis, also, we found a patch of the petrified beach; and again at a few miles to the eastward of Alaya, where, being thin, the sea has in several places undermined and blown it up, leaving the subordinate gravel in its natural state. It is, however, needless to enumerate here all the places where it may be found on this coast. * Future visiters will be enabled to ascertain whether the principle continues at work, or whether the efforts of the sea are now employed in the subversion of what has been already formed."

The hill which forms Cape Selinty, rises steeply from the plain, breaking off on the other side into a chain of magnificent cliffs. On its highest point are the ruins of a castle, which commands the ascent in every direction, and affords a beautiful prospect of the plain, with its winding rivers and ruins, and a prodigious ridge of mountains in the back-ground; the island of Cyprus may also be distinctly seen, though at a distance of sixty-five geographical miles. Part of the hill only was enclosed by the ancient wall. Between the foot of the hill and the river, are remains of some

* The beach of Pompeiopolis affords another instance.

ancient massive structures. The most remarkable of these, a single vault seventy feet by fifty, has the appearance of having been a basement story to some splendid superstructure; probably a mausoleum. Lower down the river are the remains of a small theatre, scooped out of the hill; and nearly fronting it is a long ruined aqueduct, which, crossing the river, communicates with the distant hill. There must have been some motive for this apparently unnecessary and expensive mode of supplying the town with water; and it is probable, therefore, that the river, like the Catarrhactes, is so impregnated with calcareous matter as to be deleterious. Near the mouth of the river are some baths, built against the side of the rock, and vaulted: in each of the chambers there have been flues. The banks of the stream are covered with oleander, and nothing can be more beautiful than this shrub with its slender stem, delicate leaf, and clusters of large crimson flowers. There are numerous sepulchres at the south-eastern foot of the hill. Selinus, on the death of Trajan, assumed the name of Trajanopolis.

The ruins of an ancient town further to the eastward, are supposed to be those of Antiochia *ad Cragum*. Between the plain of Selinty and Cape Anamour, (a distance of thirty miles,) the ridge of bare rocky hills that forms the coast, is interrupted but twice by narrow valleys, through which mountain torrents find their way to the sea. The first of these, where stood the ancient *Charadrus*, a fort and harbour, is still called Karadran. At the second opening, there are a few modern ruins, which may occupy the site of *Platanus*. Cape Anamour terminates in a high bluff knob, one side of which is inaccessible: the other has been well fortified by a castle and outworks

on the summit, from whence a flanked wall, with towers, descends to the shore, separating it from the rest of the promontory. A second wall, without flanks, but six feet thick, runs nearly parallel to this; it appears of later construction. Two aqueducts on different levels, that wind along the hill for several miles, supplied this fortress with water; and within the fortified wall are several reservoirs, with much rubbish. Between the two walls are two theatres facing the sea; one, of the usual construction, partly cut out of the slope of the hill, about 200 feet in diameter; the other, probably an *odeum*, has been roofed; it is 100 feet by 70, and contained six semicircular rows of seats. The seats of both theatres have been carried away; and it is remarkable, that in the whole extent of this place, there is scarcely a vestige of a column, or a loose block of marble, of more than ordinary size, although there are no modern buildings in the neighbourhood. Capt. Beaufort supposes that the materials must have been shipped to Cyprus, which is at no great distance. Outside of the walls is the ancient necropolis, which, at first sight, appears like the remains of a large city: it is, indeed, remarks Capt. B., "a city of tombs." "The contrast between the slight and perishable materials of which the habitations of the living were constructed, and the care and skill bestowed by the ancients to render durable the abodes of the dead, is more than ordinarily impressed upon the mind at this place; for, though all the tombs have been long since opened and ransacked, the walls are still sound, whereas, of their dwellings, not one continues in existence." The tombs are of all the three distinct kinds found on this coast: the excavated catacomb, closed by a slab of rock in imitation of a door, as at Makry, Myra, &c.

the *soros*, of a single block of stone hollowed like a chest, with another immense stone as a roof or lid, as at Patara and Phaselis; and the "house-built sepulchre," arched, and separated into two chambers, one for the dead, and one for the mourners. The former two generally bear inscriptions, whereas the latter display no record of the names and qualities of their occupants, or of the regret or ostentation of those by whom they were erected. Other sorts of tombs are also mixed with these more ancient ones, in which we seem to have distinct traces of the Asiatic, Greek, and Roman inhabitants. The place is now altogether deserted: the Turks call it Eski-Anamour, and there can be no doubt of its being the ancient *Anemurium*. The promontory on which it stands, is the southernmost extremity of Asia Minor. The modern castle of Anamour stands on the edge of the sea, about six miles to the east of the cape, not far from the mouth of a rapid river, about 150 feet wide, called the *Direk Ondessy* (supposed to be the ancient *Arymagdus*). Though in a very ruinous state, it has a resident aga. In its general appearance it strongly resembles some of the ancient castles of Great Britain. Its extreme dimensions are about 800 feet by 300. On the banks of the river are some remnants of ancient buildings; and in the plain which it traverses are many small villages with patches of cultivation. The district is under the government of an independent bey, whose authority extends to the bounds of Itchil.* Anamour is the vernacular name, but, in the public firmauns, the territory is called Memoriyeh. About two miles in-shore are the ruins of a town on the top

* The name given to the lower part of the state of Karaman, south of the Taurus, answering to Cilicia Trachea.

of a hill; and, further to the east, on a rising ground, is a ruined fortress called *Softa Kalassy* (Philosopher's Castle): the arches of the gates are pointed, and it seems to be of the same date as Anamour Castle. Further on is a high peninsula covered with ruins, with a little bay on its eastern side. Cape Kisliman is a fine, bold promontory, with perpendicular cliffs of stratified limestone. Near the low isthmus which connects it with the main, these thin strata succeed each other with prismatic regularity, in strong, well-defined colours of a violet red, a brownish yellow, and a deep blue.* The brown schistus seen to the east of Alaya, again peeps up from under this isthmus. A high rocky coast succeeds, occasionally broken into narrow valleys, with here and there a solitary hut, or a few scattered ruins. Chelindreh, (by the Turks called *Gulnar*,) a snug but very small port, (the ancient Celenderis or Paleopolis,) exhibits the ruins of a fortress and a great number of sepulchres. The couriers from Constantinople to Cyprus embark here, and it is the residence, consequently, of a few Turks.† The peninsula of Cape Cavalieré is the last and highest of the series of noble promontories on this coast: its white marble cliffs rise perpendicularly from the sea to the altitude of between 6 and 700 feet. Towards the head of the bay, to the westward of this point, the limestone rocks vary into cliffs of black slate, and, a little further on, to breccia composed of angular fragments of white limestone, embedded in a red or yellow calcareous cement. Near some ruins, in a cove on the western side of the isthmus which connects Cape

* This description, taken from Capt. Beaufort, would seem to answer rather to sand-stone.

† It is distant, according to Kinneir, twelve hours from Anamour, and eighteen from Selefkeh.

Cavalieré with the main land, Capt. Beaufort noticed many bay-trees; and he remarks, that this shrub was seldom observed except in the vicinity of ruins of high antiquity. A few miles to the eastward is an island, now uninhabited, but once a place apparently of great strength, called, by the inhabitants of the shore, *Manavat*, but its common appellation among the coasting sailors, Turks as well as Greeks, is Provençal Island.* On the north-west side there is a profusion of ruined dwellings and churches, columns and sarcophagi: a citadel crowns the summit of the highest peak. The old walls swarm with lizards and cameleons; the rocks abound with seals; and the cliffs with a sort of wild duck, of extraordinary size and beauty, its plumage white, with orange and dark glossy spots.† The shore is broken here into small creeks and valleys, each having its stream and a little knot of ruined houses; and on the inland hills are seen some respectable castles and square watch-towers.

To the eastward of Cape Cavalieré, the higher

* The name of Provençal, coupled with that of Cavalieré, is, no doubt, a vestige of the days of the Crusaders. The Knights Hospitallers of St. John, after their expulsion from Jerusalem, took possession of several islands and castles on this coast, to serve as points of refuge to the Christian slaves.

† "These ducks," says Capt. B., "are peculiar to this part of the shore; and it is a singular fact, that, though the whole coast of Karamania lies in nearly the same parallel of latitude, yet several species of the feathered race seem to be confined to particular districts. The red-legged partridge, whose almost incredible numbers at Kakava have been already noticed, were seldom seen to the eastward of Adalia. Every hole and crevice in every rock about Chelindreh, had its family of pigeons or of crows. They, also, had disappeared, and the elevated cliffs near the Papadoula, or Butterfly Islands, were usurped by eagles. Even gulls had now become scarce, and were succeeded by swarms of the noisy sea-mew."

mountains recede from the coast, which assumes a more north-easterly direction; a succession of low points succeeds, and the general aspect of the country materially changes. *Agha-liman* (Port Aga) is a small sheltered bay commanded by a small fortress: it formerly served as a harbour to Selefkeh, the ancient Seleucia, distant nine miles inland. The ruins of that city are scattered over a large extent of ground on the west side of the *Ghiuk-su* (Heavenly or Sky-blue river), the ancient Calycadnus, there about 180 feet wide: there are remains of a theatre, a temple, which has been converted into a church, numerous porticoes and large Corinthian columns, an extensive necropolis, and a citadel surrounded with a well-built wall and a double ditch. Over the outer gate was found an inscription in Armenian. Selefkeh is said to have been given to the Knights of Rhodes by Leo, king of Armenia, as a recompense for their services, about the year 1200. The modern town is a mere assemblage of mud-huts and wooden huts; the aga's house being but little better than the rest. The Ghiuk-su,* after passing through two or three parallel ridges of hills to the northward, which stretch down obliquely to the coast near Ayash, finds an outlet at the eastern angle of an extensive sandy flat, formed apparently by the deposite of its waters. The south-west point terminates in a low dangerous spit, called the *Lissan el Kahpeh*, or *Lingua di Bagascia.*† The name of *Pershendy* is given to extensive ruins of a walled town, with temples, arcades, aqueducts, and tombs, situated round a

* Capt. Kinneir calls it the *Girama* or *Mout Soui.*

† For further illustrations (chiefly conjectural) of the ancient geography of this coast, we refer our readers to Col. Leake's Tour, &c., already referred to, and Beaufort's Karámania.

small flat valley eastward of the sandy plain. An inscription found here, seems to fix the origin of this settlement about the reigns of Valentinian, Valens, and Gratian. Beyond this are two decayed and uninhabited fortresses called *Korghos Kalalcr;* one standing on the main-land, and connected with the ruins of an ancient town, the other covering the whole of a small island close to the shore. The walls of the city may still be traced; the remains consist of churches, baths, dwelling-houses, tombs, and catacombs; and the inside area of the castle, which has evidently been constructed with the remains of more ancient buildings, contains a church, several large reservoirs, and a multitude of ruined houses. The fortress on the island is in much better preservation than the one on the main-land, and might, at a small expense, be rendered a respectable port. Here, over an arched door, in the eastern tower, were found two more Armenian inscriptions in relief.* Korghos is supposed to be a corruption of the ancient *Corycus.*† Ayash, the name given to a collection of miserable huts in the midst of extensive ruins further to the eastward, is the site of *Sebaste.* Here is a ruined temple with fluted columns of the Composite order, a theatre, and three

* This country was in the possession of the Armenians in the beginning of the thirteenth century. In 1432, Korghos belonged to the king of Cyprus. In 1471, it was taken from the Turks under Mahommed II., by the Venetians, who gave it up to the Prince of Karaman.

† "Within twenty stadia, therefore, of this place," remarks Capt. B., "must be the saffron cave and subterranean river described by Strabo, but we could learn nothing about them from the few persons we saw. Of the many interesting objects in Cilicia, which the superior claims of the survey compelled us to pass unnoticed, there were few that I regretted more than this celebrated Corycian cave."

aqueducts, together with numerous sepulchres. The ruins extend also over a little peninsula opposite the town, supposed to have been once the island Eleusa, the sandy isthmus being of subsequent formation. One of the aqueducts is derived from the river Lamas (the ancient *Latmus*), six miles distant. Between the mouth of this river and Ayash, is a ruined castle with arcades, balconies, and turrets, commanding a little creek or nook behind a point four miles eastward of the latter place. *

The Latmus was the ancient boundary which divided *Cilicia Trachea* from *Cilicia Campestris;* and here the rocky coast finally terminates, being succeeded by a gravelly shore, and broad plains extend inland to the foot of the mountains. A long straight beach of gravel, mixed with limestone and grey granite pebbles, extends to *Mexetlu*, the name given by the Turks to the deserted site of the ancient Soli or Pompeiopolis. These magnificent ruins deserve a particular notice. There has been a beautiful basin or artificial harbour, now filled with sand. The sea still flows a little way within the piers, where it is bounded by a beach of pudding-stone similar to that of Selinty. Several square blocks of stone which have fallen from the piers, are buried in this crust, shewing how rapid and comparatively recent has been the petrifying process. Opposite to the entrance of the harbour, a portico rises from the surrounding quay, leading to a double row of two hundred columns, of which forty-four are still standing. This colonnade appears to have been united by arches; crossing the town, it

* In the neighbourhood of Ayash, Captain Beaufort saw Turkish women unveiled, and mixing promiscuously with the men; a circumstance very rarely to be seen in any part of the empire.

communicated with the principal gate towards the country, from which a paved road was continued to a bridge over a small river. The effect of the whole, even in its present state of wreck, is most imposing; but the details of the execution will not sustain examination, as the architecture is fantastic, irregular, and in bad taste. Corinthian pillars are intermixed with Composite, and the ornaments are of a meretricious character. The theatre is almost destroyed: it seemed to have been inferior to most of those already described. An aqueduct may be traced along the paved road, and detached ruins, tombs, and sarcophagi are scattered to a considerable distance. To the eastward are some small hills which have the appearance of artificial *tumuli*.

Soli was at one time the chief city on the coast of Cilicia. It was founded by a Rhodian colony. Strabo speaks of it as an important city, and places it at the beginning of *Cilicia Issensis*. It had fallen into decay, chiefly through the ill-treatment of Tigranes, when Pompey, having reduced Cilicia, rebuilt it, removing thither such of the pirates as he thought most worthy of clemency and protection, and named it Pompeiopolis. The public buildings were probably erected by Pompey: they bear a general resemblance to those of Antinoe in Egypt, and Djerash (Gerasa) in Syria. Some miles in-shore are two large villages; *Karahissar* (Black Fort), inhabited by Turks, and *Ghiaourkioy* (Infidel Village), inhabited by Greeks. At Bikhardy, six hours to the N.E., are some curious springs of tar, mentioned by Pliny as in the neighbourhood of Soli. In the plain are cultivated wheat, rice, and excellent cotton. Near the village of *Karadoovar* are a few ancient ruins, but of no magnitude. This village is the western boundary of the sanjiak of Tersoos,

the aga of Mezetlu being under the jurisdiction of the Pasha of Konieh. Further on is *Kazalu*, the *scala* or port to Tersoos, and beyond it another village called *Yeni-kioy*. The mouth of the Tersoos river, the ancient Cydnus, next occurs. It is now inaccessible to any but the smallest boat, owing to the bar formed at its entrance; though, within the bar, it is deep enough, and about 150 feet wide. The lake towards its mouth, which once served as a naval arsenal to Tarsus, is converted, by the alluvion of the river, into a sandy plain. A little further on is a second river, 270 feet wide at its embouchure. This is the ancient Sarus, now called the Syhoon or Syhān, which flows through the city of Adana. From this river, it is a distance of twenty-six miles to Cape Karadash, from which a range of low hills, clothed with a stunted oak, extends about ten miles to the N.E. The mouth of the Gulf of Iskenderoon (Scanderoon) lies between Cape Karadash and Cape Hanzir (the *Rhossicus Scopulus* of the ancients), from which rises Mount Pieria, to the height of 5,400 feet, the beginning of the lofty chain of Mount Amanus, which separates Cilicia from Syria. To the eastward of Karadash, the same dreary waste of sand, interspersed with partial inundations, that characterises the coast to the westward as far as the river Lamas, again occurs, extending to the present mouth of the river Jyhoon or Ghihoon, the ancient Pyramus. This river, half a mile from its mouth, is 490 feet wide, and is the largest of all the rivers on the southern coast of Asia Minor. The bar formed at its entrance, renders it, however, no longer navigable; and it has pushed out, like the Ghiuk-su, a low sandy point, which has already advanced six miles beyond what appears to have been the original line of the shore. Having taken a direction parallel to

the coast of Ayas (the ancient Αἰγαί or Ægæ), a narrow arm of the sea is left between them, called Ayas Bay.* On the extreme point of the northern shore is Ayas Kalassy, a small village comprised within the walls of a "half-ancient castle," but no ruins of any consequence were discovered in the neighbourhood. Here Captain Beaufort's survey of the coast was terminated by an unfortunate accident, which had nearly deprived the service of a most meritorious officer. A Turkish mob, instigated and led on by a rascally old dervish, attacked a small party of the ship's crew while embarking from a small cove to the westward of Ayas; and one of them, taking aim at the Captain, wounded him dangerously. The outrage was disclaimed by the inhabitants of Ayas, and promises were made that every exertion should be used to bring the assassins to justice. A fine young man, a midshipman, fell a victim to the fury of the same party. Capt. Beaufort was compelled by the state of his health to return to Malta.

* This long estuary would seem, from Capt. Beaufort's account, to be the very *preserve* of Asia Minor. It contained, he says, the greatest number of fish and fowl that he ever saw collected together. "Every part of its unfrequented beach was covered with companies of pelicans, swans, geese, ducks, and gulls; and myriads of fish leaped out of the water, when roused from their muddy bed by the boat's keel, as it dragged along the bottom. There was also an abundance of very fine turtles, the chase of which afforded much amusement. When alarmed by the approach of the boat, the direction of their flight was marked by a ripple on the surface; and the water was shallow enough to admit of the men pursuing them on foot. Some of the larger turtles were so powerful as to escape with two heavy fellows lying on their back, who in vain strove to turn them before they got into deep water. In less than an hour, however, sufficient were caught to load the boat; and many of them weighed upwards of 200 pounds."

BAIAS.

Baias, or Payass,* the ancient *Baiæ*, is seated on the eastern side of the gulf of Scanderoon: it stands in a small plain at the foot of Mount Amanus, which rises from the extremity of the gulf. It has a small harbour protected by a castle, and was, not many years ago, a wealthy and populous town, the residence of the rebel chief, Kutshuk Ali, who plundered the Aleppo caravans, and laid under contribution all the neighbouring districts. But at length, the Porte, irritated at his piracies and depredations, fitted out an expedition against him, which took Payass, and reduced it to a mass of ruins.† The town, when

* Kinneir writes it *Pias*, Burckhardt *Badjazze*.

† The history of this execrable marauder affords a striking instance of the imbecility of the Turkish government, which for upwards of forty years he set at defiance. In the early part of his life, he was a simple bandit, inhabiting the neighbouring mountains, at which time Payass was a populous and flourishing town. He laid the foundation of his power, by making nocturnal excursions from the mountains, to rob the gardens in the vicinity. To be exempted from these depredations, some gardeners, in the first instance, stipulated to pay a trifling annual tribute; others entered into similar engagements; and from a rotolo of coffee, or a few rotolos of rice, the whole town became at length compelled to furnish a stated contribution. Kutshuk Ali, now become the head of a band of forty or fifty robbers, aspired at length to become master of the place. He began by waylaying the chiefs of the principal families; and in the course of a few years, he succeeded in exterminating every individual of power or consideration in Payass and its vicinity. One person only of those unfortunate families, whose adherents he could neither subdue by open force nor corrupt by bribery, for some time contended with him for the supreme authority, till at length, Kutshuk Ali, having lulled his suspicions of treachery by giving him his daughter in marriage, murdered him with his own hand. He now assumed the govern-

visited by Mr. Kinneir in 1813, seemed almost entirely forsaken, though a kia (or kiaya) resided in the only habitable dwelling. Like the whole country from Adana, a distance of twenty-six miles, it pre-

ment of Payass; his circumscribed territory, however, would have afforded him very slender means of acquiring wealth, had his only dependence been on the miserable wretches inhabiting his dominions. The grand annual caravan of pilgrims from Constantinople to Mecca, must either pass by Payass, or make a very disagreeable and expensive journey through the mountains of Armenia. From this caravan he drew a considerable revenue, taxing every individual according to his own caprice, and not suffering the pilgrims to proceed till his rapacity was satisfied. In order the better to dispose them to comply with his extortion, he never failed to prepare for them, as a beacon of his power and cruelty, the spectacle of two impaled bodies, transfixed on the gate of Payass. On one occasion, when his prisons were empty, a poor sick man, a Christian, was made to serve this purpose. The Porte, at various times, sent great forces to subdue the rebel; but Kutshuk always managed to secure himself by retreating to his mountain fastnesses, till, by negotiation and bribery, he had averted the danger, and purchased his pardon of the Sultan, who seldom proves implacable when it is his interest to forgive. Among his acts of unprovoked and unprincipled aggression may be mentioned, his detention and imprisonment of the Dutch consul of Aleppo, in his way from Constantinople, although possessed of imperial firmauns, and although for many years previously there had subsisted the most amicable intercourse between them, and a reciprocation of presents: his sole object was to extort money. The sum fixed for the consul's ransom was 25,000 piastres; and because this unfortunate person could furnish only 7,500, he underwent, during eight months, the most atrocious ill-treatment, till at length, a caravan from Smyrna was made to advance the money on the consul's bond. In 1789, the master of an English vessel, with four of his men, who went to water near Payass, were seized and thrown into prison, where they all perished. Two years after, a French merchant-ship from Marseilles was taken possession of, unloaded, and sunk, the crew being sent away by land to the French consul at Scanderoon. This system he had carried on, as has been mentioned, forty years, up to the year 1800. The most

sented a melancholy picture of the baneful effects of misrule and oppression. It is sixteen miles from Scanderoon. At the ninth mile in the road to the latter place, are the ruins of a castle romantically situated at the foot of the mountains, which here approach the sea; and near it, on a projecting point of land, is a sort of obelisk, apparently ancient. At the twelfth mile is a small, but rapid river, supposed by Captain Kinneir to be the Pinarus; and about half a mile further, the fragments of massive walls jut into the sea. He supposes Payass to be the ancient Issus, with which the distance of the latter from Scanderoon, as given by Ptolemy, would agree; and "the flat between Payass and Scanderoon," he considers as accurately corresponding to the description of the field on which the memorable battle of Issus was fought, which decided the fate of Darius and the Persian empire. Pococke, however, seems to claim for a somewhat different spot the distinction of being the scene of that memorable victory. "The plain of Baias," he says, "is two miles long. At the south

astonishing circumstance of all is, that his whole armed force is said never to have exceeded 200 men. Conscious of his weakness, he used every art to conceal it. He had fabricated a cordon of buildings along the mountains, which had the appearance of towers, and were reported to be such: they were, in reality, formed of mud and chalk, and a night's heavy rain would frequently damage them. His territory is accessible only through thick woods, and he would so dispose his men in the thickets, as to give the idea of a numerous army. By what means he met his deserved fate, we are not informed. Burckhardt speaks of him, in 1812, as openly declaring his contempt of all orders from the Porte, and defying all the neighbouring pashas. In Nov. 1813, Mr. Kinneir found Payass in ruins. See "Some Account of Cuchuk Ali, in a Letter from John Barker, Esq., to the Earl of Elgin, in Travels by the Hon. E. L. Irby and J. Mangles." 8vo. 1823.

end of it is a low hill, over which the road leads for about a mile, into *a plain three quarters of a mile wide, and about a mile and a half long*, having the mountains to the east, the sea to the west, and to the south some low hills, which extend four miles, almost as far as Scanderoon. Two rivulets run through this plain from the hills: that to the south, which is smaller than the other, is called *Merkes*, from a village of the same name on the mountain. A wall five feet thick runs into the sea a little to the north of it; at the end of which there is a round tower in the sea, which is in ruins, and another within it, which might be the remains of the ancient port of Nicopolis. A little further are the ruins of an oblong building of brick and stone: it is possible this might be the foundation of the altars which Alexander is said to have built near the river Pinarus. Opposite to the middle of the plain there is a narrow vale between the mountains, resembling a large cleft, in which the small river *Mahersey* runs: this, I am inclined to think, is the Pinarus, being the larger of the two rivers. These rivers being choked up, the ground is become so morassy, that now two armies could not be drawn up in that place: the sea seems likewise to have gained on the plain. It is not improbable that the battle was in the plain of Baias, because that is large enough for two great armies to draw up in; and Darius is said to have marched towards the river Pinarus, the day after he took Issus, which implies that he marched some way from Issus. But what seems to determine that famous action to this place, is, a very curious piece of antiquity, which nobody has taken notice of as such. On the hills to the south, in the face of the plain, and rather inclining down to the sea, there is a ruin that appears

like two pillars, which are commonly called *Jonas's Pillars*, on some tradition that the whale threw up that prophet somewhere about this place. It was with the utmost difficulty that I got to this ruin, by reason that it is in the middle of a thick wood. I found it to be the remains of a very fine triumphal arch, of grey polished marble: the top of it and a great part of the piers were fallen down. The corners were adorned with pilasters. The principal front was to the south, where there was a pillar on each side, the pedestals of which only remain. There seems to have been a passage in the eastern pier up to the top of it. The inner part is built of a kind of mouldering gravelly stone or earth, and appears almost like unburnt brick; and I should have thought that it was a composition, if I had not seen such a sort of stone in this part. In order to strengthen the building, there is a tier of marble at every third or fourth layer. There are remains of a thick wall which seems to have joined the arch. It was, probably, part of the walls of Nicopolis, which city was doubtless built in memory of Alexander's victory over Darius, and on that account received its name. If this wall of Nicopolis extended to the mountains, it might serve as a defence of the pass, which may be the reason why it was demolished." *

Not far from this spot, at all events, must have been the pass known by the name of the Gates of Cilicia, which were between Baias and Alexandretta. The northern pass called the Amanic gate, is between

* * Pococke's Travels, vol. ii. part i. chap. 20. For a further investigation of this learned question, we refer our readers to Major Rennell's Illustrations of the Expedition of Cyrus, Macdonald Kinneir's "Journey," &c. (p. 139), and Col. Leake's Tour, (p. 209).

Baias and Ayas. That of Beilan, called the Gates of Syria (*Pylæ Syriæ*), was the third.* Issus was, according to Xenophon, the last town in Cilicia, and fifteen *parasangs* beyond the Pyramus; which answers to the situation of Baias. The topography of this part must, however, be considered as requiring further elucidation.

FROM BAIAS TO TARSUS.

POCOCKE has given an indistinct account of the route from Baias to Tarsus; the same, apparently, that was travelled by Capt. Kinneir in his way from Cesarea to Syria. In about two hours, proceeding to the N.W., the travellers mentioned by the former, arrived at a shallow stream thirty yards broad. In half an hour further they arrived at Karabolat. In three hours they came to the end of the bay of Scanderoon; and, in thirty-five minutes more to "the *iron gate*, which was probably the old gate of Cilicia." This gate is thus described by Capt. Kinneir. "At the eighth mile" (from Kastanle) "the rocks of the defile on either side approached each other, and we passed under an arch of an old gateway, built of black granite, and called *Kara Capé*, or the Black Gate. This building was once, without doubt, much more extensive than it now is: it was evidently intended to defend the entrance into the defile; and I should guess it to have been constructed at a period antecedent to the conquests of the Turks." On the side next Baias, from which place it must be between 17 and 18 miles distant, the pass immediately expands.

* See vol. i. p. 335. Col. Leake suggests that, perhaps, Beilan is only a corruption of Πύλην or *Pylan*, the accusative form of *Pyla*.

The narrow valley to which it leads, is clothed with thick copse-wood and evergreens. Kastanle, the town mentioned by Capt. Kinneir as eight miles beyond the pass, is a ruined town, inhabited by four or five Turcoman families: it is supposed to occupy the site of the ancient Castabala. From this place, it is a stage of twenty miles to Messis, a large village of mud-huts erected on hillocks of sand and rubbish, the ruins of the ancient Mopsuestia.* It is seated on the right bank of the Ghihoun, the ancient Pyramus. The inhabitants are a gang of Turcoman freebooters, tributary to the Pasha of Adana, from which city it is distant a stage of nineteen miles. The whole of this road, when Capt. Kinneir travelled, had for many years ceased to be frequented, in consequence of the depredations and murders committed by the Turcomans; and he passed through fertile plains wholly deserted and uncultivated. Adana, which retains its ancient name and situation on the western bank of the Sihoun, the ancient Sarus, is still a considerable town, and the capital of a pashalic including the greater part of Cilicia Proper. This city was, next to Tarsus, the most flourishing in Cilicia; it was one of the towns to which Pompey banished the pirates; and it subsequently shared the same fate as Tarsus itself. The modern town is situated on a gentle declivity, surrounded on all sides with groves of mulberry, peach, apricot, fig, and olive trees, and vineyards. On every side extends a plain of exuberant fertility. It is large and well built: the population, composed chiefly of Turks and Turcomans, is nearly equal, Capt. Kinneir

* Corrupted, under the Byzantine empire, into Mampsysta, Mamista, and Manista. It stood a long siege against John Zimisces and Nicephorus Phocas, but was at length taken,

supposes, to that of Tarsus. There is a bridge over the Sihoon, said to have been built by Justinian. Parts of the ancient walls remain; and a noble gateway in the middle of the bazar, forms a lively contrast to the grovelling architecture of the Turks. Near the bridge, on the bank of the river, is a castle about a quarter of a mile in circuit; the work, apparently, of the Mahommedans. It is in lat. 37° N.

Adana is eight hours, or about twenty-eight miles E.N.E. of Tarsus. This once proud capital retains its ancient name, pronounced *Tersoos;* but scarcely a vestige remains of its former magnificence. The modern town does not occupy a fourth part of the area of the Roman city. It is watered by a number of small canals drawn from the Cydnus; but the river itself, which, in the time of Cyrus and Alexander, flowed through the middle of Tarsus, holds its course half a mile to the east of the present town. Capt. Kinneir passed a week here, devoting his mornings and evenings to the exploring of the town and its vicinity; he could not, however, discover a single inscription, or any monument of beauty or art. The houses seldom exceed one story in height; they are terrace-roofed, and the greater part are constructed with hewn stone furnished by the more ancient edifices. There is a castle, said to have been built by Bajazet; and a portion of the city is surrounded by a wall, which Mr. Kinneir is disposed to refer to Haroun al Raschid. The foundations of a more ancient wall may be traced, extending far beyond the limits of the town; and on an eminence to the S.W. are ruins of a spacious circular edifice, possibly the gymnasium. About 200 yards further to the west, is an ancient gateway almost entire. Near it

is a very large mound, apparently artificial, with a flat top, commanding an extensive view of the adjacent plain and the course of the Cydnus. There are two public baths, a number of respectable-looking mosques, several handsome caravanserais, and a small church, some parts of which bear marks of high antiquity. Tradition, as might be expected, makes St. Paul its founder, and in the burying-ground by which it is surrounded, stands a tree said to have been planted by his own hand. Capt. Kinneir, who mentions this tradition, omits, however, to state of what species this tree is, or what is its appearance. A tree seventeen hundred and fifty years old, would claim to rank as a curiosity next to the cedars of Mount Lebanon! There are remains of a theatre near the river, but buried in rubbish and bushes, and it escaped the observation of this traveller. Captain Beaufort's party, who visited Tersoos from Kazalu, the year before, were assured by an Armenian, that, with the exception of this theatre, all the remains of antiquity had been destroyed or converted into modern buildings.* Although the houses are very straggling, the population seemed considerable; the bazars were well-stocked, and the inhabitants had a look of business. From a Venetian merchant, a certain Signor Castilian,

* At some distance beyond the walls, however, Mr. Kinneir was shewn a singular structure, 120 paces in length and about 60 in breadth; the walls, seventeen feet high, and fifteen feet in thickness, are composed of small round stones and mortar, which have acquired the solidity of a rock. "The building has two divisions within, has neither doors nor windows, but a large opening at either side, and, towards the extremities, a solid mass of masonry sixteen paces square. The structure has neither beauty nor ornament, nor is it easy to determine for what purpose it could have been intended."

who had been twenty years resident at Tarsus, and called himself French consul, Mr. Kinneir learned, that, during the winter, the population amounts to about 30,000 souls: among these, there are 200 Armenian families and 100 Greeks; the rest are Turks and Turcomans, who remove with their families to the mountains in the summer, to avoid the pestilential heat of the place. The adjoining villages are inhabited chiefly by Greeks. The land is exceedingly fertile, yielding abundance of wheat, barley, sesame, and cotton. During the war in the Spanish Peninsula, a large quantity of corn was exported to Malta, and thence to Spain and Portugal for the supply of the British army; by which the said Signor Castilian acquired a considerable fortune. Copper from Maden, and gall-nuts from the mountains, are staple commodities. The imports consist of rice and sugar from Damietta, coffee from Yemen, and coffee, sugar, and hardware from Malta. The city was governed by a Mutsellim appointed by Chapwan Oglu, who, on the death of that prince and the ruin of his family, hoisted the standard of revolt, and declared himself independent. The district is comprised in the pashalic of Adana.

Tarsus, according to Arrian and Strabo, was founded, together with Anchiala, by Sardanapalus king of Assyria. Its origin is referred by others to an Argive colony under Triptolemus, who is represented on the medals in a chariot drawn by dragons. It was, at all events, of high antiquity, and became so illustrious for learning and science, that Strabo gives it the preference in that respect over Athens and Alexandria. It was visited by Alexander the Great, who nearly caught his death by bathing in the cold waters of the

Cydnus;* and it was here that Mark Antony had his first interview with the fascinating but unprincipled queen of Egypt. It was called *Juliopolis* in honour of Julius Cæsar, who spent some days at Tarsus during his expedition against Pharnaces. It was much favoured by Augustus also, as well as by Hadrian, and bore in succession the names of various imperial patrons. At what period it became a Roman colony, is a matter of dispute; some maintaining that it obtained that privilege as the reward of its adherence to Julius Cæsar; others that, though a free city, and governed by its own laws, no trace is found on its medals, of its being a colony before the reign of Caracalla or Heliogabalus. St. Paul, who was born at Tarsus, was a Roman citizen; but this, it is contended, he might be, not as a denizen of Tarsus, but by virtue of some hereditary right. He says, "But I was free-born." This seems the more probable, because the officer who apprehended him, had already learned that he was a citizen of Tarsus, when about to put him to the question by scourging, but did not know that he was a Roman. On hearing this, he was afraid of being called to account even for having bound him.† Cilicia, after being subject, by turns, to the kings of Assyria and the successors of Alexander, was

* The extreme coldness of this river, which is said to have proved so nearly fatal to Alexander, is stated also to have occasioned the death of Frederick Barbarossa. "We found the water undoubtedly cold," says Captain Beaufort, "but not more so than that of the other rivers which carry down the melted snow of Mount Taurus; and we bathed in it without feeling any pernicious effects." Capt. Kinneir, who also bathed in the stream, bears the same testimony.

† Acts xxi. 39; xxii. 27. See Calmet's Dictionary. *Tarsus.*

reduced into a Roman province by Pompey;* it was conquered by the Saracens under Haroun al Rascid; it composed part of the Armenian kingdom of Læo in the thirteenth century; and has been subject to the Turks ever since the reign of Bajazet the Second.

FROM CESAREA TO TARSUS.

Captain Kinneir reached Tarsus from Cesarea, the ancient capital of Cappadocia, seven days' journey to the northward; lat. 38° 41′ N.; it is thirty-six hours from Siwas (Sebastia of Pontus), and seventy hours from Malatia on the Euphrates.† Its ancient

* In the time of Cicero, the government of Cilicia included Cilicia Proper, Pisidia, Lycaonia, Isauria, and part of Phrygia: the residence of the Roman governor was at Laodicea in Phrygia.

† Mr. Kinneir travelled to Cesarea from Ooscat, which lies between Angora and Tokat. First day, through a hilly country, without wood, but tolerably cultivated, in a direction S.E. by S., to the village of Ingurly, distant eighteen miles; thence, a second stage of twenty-two miles, to Kislar, a Greek village; passing, at twelve miles, the river Konak, a considerable stream flowing to the south. Second day, to Booslyan, a large Greek village, twenty-five miles S. E. by S. of Kislar. The greater number of villages in this part, are inhabited by Greeks. Third day, through a dreary country, twenty-four miles to where the Kizil-Ermak issues from an opening in a ridge of rocky hills, in a stream of forty yards wide: it is crossed by a bridge, seven miles beyond which is the village Emlar. Thence, after ascending a steep hill, seven miles over a table land, with Argis-dag in front, and Mount Taurus running from S. to N. at about twenty-five miles distance on the right, to Hiklar. This town is hung on the steep declivity of a rocky mountain which bounds the plain of Cesarea to the N. It is crowned by an artificial mound, thought to be the tomb of one of the ancient kings of Cappadocia. From Hiklar six miles to Cesarea, which this traveller reached the third day from Ooscat, a distance of 109 miles. The roads, almost the whole way, are excellent, and passable for cannon or wheel-carriages of any description.

name was Mazaca, which, according to Josephus, it derived from its supposed founder, Meshech, the son of Japhet. It received the name of Cesarea in honour of Tiberius, which it still retains, being called Kaiserieh by the Osmanlis. It was the royal seat of the kings of Cappadocia. After its annexation to the Roman empire by Tiberius, it continued to increase in wealth and splendour; and when, in the reign of Valerian, it was pillaged by Sapor, king of Persia, it contained a population of not less than 400,000 souls. Its dimensions were afterwards contracted by Justinian, on rebuilding the walls. In the ecclesiastical division of the empire, it was the metropolis of the great diocese of Pontus. It was the birth-place of St. Basil, who is said to have been buried near the town. The army of Alexius Comnenus is stated to have encamped amid the ruins of this city, soon after it had been destroyed by an earthquake; but it was subsequently rebuilt, and became subject, successively, to the sultans of Iconium, the princes of Karaman, and the Grand Signior. It is now a sanjiakat in the pashalic or province of Konieh (Iconium). The area of the modern town is inconsiderable, and the houses, though built of stone and mortar, have a mean appearance. It is, however, the emporium of an extensive trade, and the resort of merchants from all parts of Asia Minor and Syria, who come to purchase cotton, raw and manufactured. The population is stated to amount to about 25,000 souls, of which number 1500 are Armenians, 300 Greeks, and 150 Jews.

Kaiserieh is situated on the south side of a fertile plain of great length, watered by the Kara-su, or Black Water, (the ancient Melas,) which flows from west to east, entering the Euphrates at Malatia. Although an inconsiderable stream in the autumn, it

frequently inundates the country, like the Kizil Ermak, during the melting of the snows. The town is built at the base of Argis-dagh, or Mount Argish (*Argæus*), in a sort of recess formed by two branches of the mountain, which advance a short distance into the plain, so that it has the mountains on three sides. Mount Argish rises from the plain in a peak similar to Mount Elwund near Hamadan in Persia, but is of far greater elevation: its summit being clothed with perpetual snow, indicates an elevation of from 9 to 10,000 feet. Capt. Kinneir states that, towards the latter end of October, when the whole of the surrounding country was parched with drought, the snow enveloped the mountain half-way from its summit. The natives have a strange tradition, "that the Romans had a castle at the top, where Tiberius Cæsar used to sit;" but they confessed, that, although many had made the attempt, no one had been known to pass its frozen steeps.

Ruins of the ancient city are seen all round the modern town. To the south, the sides of the hills are strewed with mouldering piles of rubbish about a quarter of a mile from the suburb. On the summit of a small hill, close to a perpendicular rock, a modern structure seems to have been erected upon the foundations of a more noble edifice. Under this building a number of subterraneous passages have been hewn out of the rock. About fifty paces in advance are the vestiges of a large and solid superstructure, 170 paces in length by 80 in width. A part of the wall, built of stone and excellent cement, is still standing: although the exterior incrustation has been removed, it is still fifteen feet thick. A second wall, running at right angles with the first, is nearly thirty feet high; it is cased with a fine kind of brick, having in its centre

a gateway of three arches: these arches are "semi-circular, in the Roman style, not pointed according to the fashion of the Moors," and the whole bears the marks of high antiquity. In an adjacent suburb is a ruin still more extensive, but so hidden by modern edifices erected in the courts and along the walls, that no idea could be formed of its original shape. "In one part, (says Capt. Kinneir,) the remains of the ancient wall are about forty feet above the roof of an adjoining building. It presents one end of a vast arched hall, sixteen paces wide, and at least thirty feet more elevated than the spot where I measured it. The fragments of decayed buildings, mantled with shrubs and ivy, are seen on all sides above the level of the suburb; but I looked in vain for any monument of refinement or elegance: there are no columns, no sculptured marble, nor even a single Greek or Latin inscription. A considerable part of the city wall is still standing; but this, in all probability, owes its origin to the Mahommedans, since we are informed that Cesarea was fortified by a prince of the house of Seljuck in the thirteenth century. Several of the towers, indeed, are evidently more ancient, and far superior in construction to the other parts of the works. The castle, which was erected by one of the Turcoman princes of Karaman, is rapidly sinking to decay." *

The Armenians have two churches in the town. The Greeks have a convent said to contain the tomb of St. Basil, the bishop of Cesarea. The country extending eastward towards the Euphrates, is so in-

* Paul Lucas states, that he found in the environs of this town all the mountains perforated with grottoes. The same traveller assures us that he saw, not far from Cesarea, near Yrkup, 20,000 little pyramids, each having doors and windows.

fested by wandering Kourds as to be impassable without a strong guard.

The plague of dogs, by which most of the Turkish towns are infested, is exchanged, at Kaiserieh, for a still more insufferable nuisance. The dogs which swarm in other cities, are at least useful in devouring carrion and the offal thrown into the streets. But here the dogs are killed for the sake of their skins. The consequence is, that nothing can exceed the filth and stench of some of the streets, which are literally blocked up with dunghills: no pains seemed to be taken to remove the dead horses, dogs, and cats which, together with butchers' offal and stagnant pools of water, presented continually the most disgusting spectacle. "The stench was sufficient," says Mr. Kinneir, "to occasion a pestilence, which actually raged in the city at the time."

From Cesarea, it is a stage of nineteen miles, in a westerly direction, to *Enja-su*, a *casaban*, or town, seated on a river of the same name, containing some vestiges of antiquity. From this place, the road, for ten miles, continues to round the western end of Argis-dagh, bearing from Enja-su, E.S.E. At twenty miles from that town is the casaban of *Kara-hissar* (Black Castle), a small and ruined town, covering the sides and slopes of a steep eminence, crowned with the mouldering walls of an old castle from which it takes its name. It is supposed by Mr. Kinneir to occupy the site of Cybistra. The place is famous for its orchards, extending along the declivities of the adjacent hills, which afford an abundant supply of excellent water, that is conveyed through every part of the gardens by small aqueducts or canals. The third day's journey led through the gorges of a chain of hills west of Kara-hissar. At the end of the third

mile, the road passes under a high perpendicular rock, crowned with an ancient fortress named *Yengi Bar* or *Nour;* the ancient Nora, where Eumenes stood a siege against Antigonus. At the seventh mile, Capt. Kinneir was struck with "the singular appearance of several large oblong fragments of a rock, in number about thirty, placed vertically, two and two, on the top of each other, in the manner of those of Stonehenge. The upper stones must have been raised by art, as they could not possibly have been placed so by nature; and, had they been ranged in any sort of regular order, I should have been apt to conclude that it was an ancient place of worship, since I observed in the face of the adjoining hill a number of small excavations." At the eighth mile, the defile opened on a cultivated plain; and sixteen miles further, is the village *Mislee.** From thence, the road still leads S.W. through a noble plain, partially inhabited and cultivated, bare of trees, but producing wheat, barley, sesame, and cotton, and containing many artificial tumuli. At the end of the eighteenth mile, this plain contracts into a narrow valley, watered by a branch of the Kisil-ermak, flowing to the west. At twenty-two miles from Mislee is *Nidegh*, or *Nighdé*, a town of consequence, and the residence of a pasha: it is thought to be the ancient Cadyna.† This day's journey consisted of two stages: distance from Karahissar, forty-six miles.

Nidegh has an appearance of high antiquity. It is built on a conical rock, having a valley on the E., a fine plain to the W., and ranges of hills to the N. and

* About six miles S. of Mislee is Maden, famous for its copper mines.

† Col. Leake supposes Nighdé to be Castabala.

S. Those parts of the wall which are still standing, are evidently very ancient; the large stones with which they are built, being apparently decayed to their centre through age. Mr. Kinneir saw the shafts of several marble columns, with their capitals and pedestals overturned, in the streets. The greater part of the rock, which is a soft sand-stone, has been excavated: these excavations are divided into distinct apartments, with doors and windows, and serve as habitations to many of the natives. The population is estimated at 5,000 souls, Greeks and Turks, most of whom are very poor, deriving their subsistence from the produce of their gardens and vineyards.

From Nidegh, it is a short stage of about thirteen miles S.W. by W. to a *casaban* called *Kilisa-hissar*,* the residence of an aga. Great quantities of gunpowder are manufactured here, the surrounding country being impregnated with nitre. Here also are very considerable ruins of an ancient city, which may be with confidence pronounced to be those of Tyana (the Dana of Xenophon), otherwise called *Eusebeia ad Taurum*; the chief town, under Archelaus and the Romans, of one of the prefectures of Cappadocia, and, under the Byzantine emperors, the capital of the second Cappadocia, and the see of a metropolitan till the Turkish conquest.† The city of Tyana, which was visited by both Cyrus and Alexander previously to their descent into Cilicia, was situated in the road between Mazaca and the *Portæ Ciliciæ*: it was the capital of the district called *Tyanitis*, a rich and fertile plain extend-

* By Kinneir called Ketch-hissar.

† It was made a colony by Caracalla, under the name of Antonina; was afterwards included in the empire of Zenobia, the celebrated queen of Palmyra, and stood a siege against Aurelian.

ing along the foot of Taurus. This exactly corresponds to the position of Kilisa-hissar, which stands in a fertile plain at the foot of that mountain, and is not a day's march from the pass alluded to. It is, moreover, acknowledged by the Greek clergy as the site of their episcopal see of Tyana.

The aga of the place knowing nothing of either king Thoante, (its reputed founder, according to Strabo,) or of Archelaus, or of Caracalla, claimed for the town a higher origin, asserting that it had been founded by Nimrod. The aqueduct, moreover, which is decidedly Roman, as well as the other buildings, are all ascribed by the natives to Nimrod. It is of granite, supported on lofty, but light and elegant arches, extending, the aga assured Mr. Kinneir, to the foot of the mountains, a distance of about seven or eight miles; but our traveller could only trace it about a mile and a half, when it disappeared amid the thick foliage of trees. The massive foundations of several large edifices are to be seen in different parts of the town. Shafts, capitals, and pedestals lie half buried in the ground: one handsome granite column alone was noticed standing erect, near the vestiges of an ancient edifice.

From Kilisa-hissar, the road leads for eight miles across the plain, and afterwards over a ridge of hills to the narrow valley of Tchekisla; a mud village situated at a short distance from one of the principal gorges of Mount Taurus, distant from Kilisa, seven hours or about twenty-four miles S.W. by S. The road then enters a narrow vale, running for sixteen miles between a chain of hills on the left, and a ramification of Taurus on the right. At the eighth mile are remains of a Roman camp. At the sixteenth, the road crosses a mountain into an intricate defile, at the

bottom of which flows the Sehoun. At the twenty-first mile is a khan, situated at the confluence of that and another small stream: it is a temporary hut, erected for the accommodation of travellers.

The next day, crossing a stream, the road enters a dark and gloomy defile on the left bank of the Sehoun, which is gradually enlarged by many mountain torrents. For the first nine miles, the breadth of the pass varies from 50 to 200 yards, the steeps of Mount Taurus, covered with pine-trees, rising vertically on each side. At the ninth mile, after crossing the Sehoun by an old stone bridge of one arch, the pass opens into a valley. Here a torrent is seen bursting from an abyss in a most extraordinary manner, in a volume of water equal to the river. At fourteen miles is a khan, near which two roads diverge; that on the left to Adana, the right to Tarsus. Mr. Kinneir followed the latter, which crosses the mountains in a southerly direction, by a path extremely rugged and steep. At the tenth mile, is a post-house where he lodged. Remains of an ancient way, in some parts hewn out of the rock, in others built up, were noticed at different times.

The seventh day's journey from Kaiserieh, the road lay for two miles and a half over a tolerably good road; and then descending to the left bank of a streamlet, entered another romantic pass, five miles in length, and, in several places, not more than ten or twelve paces wide from rock to rock. The cliffs and sides of the mountains, clothed with the most beautiful evergreens and pine-trees, hang like a vast canopy over the defile, while their bare and desolate peaks tower above the clouds. "The road ran along the brow of the precipice, sometimes on one side, sometimes on the other. It was in so bad a condi-

tion, that it could only be passed during the day, many of the large stones which had been used in the construction of the Roman way, having either been removed or fallen down; whilst the surfaces of those that still remained in their places, were so smooth and slippery, that the horses could not tread upon them without the momentary danger of being precipitated over the rocks. This is undoubtedly the part of the pass most capable of defence, and where a handful of determined men, advantageously posted, might bid defiance to the most numerous armies." At the end of the eighth mile, the mountains again retire to the right, shewing the ruins of a fortress built on the summit of a stupendous cliff. At the tenth mile is a khan, placed at the mouth of the defile which, Mr. Kinneir remarks, "is in all likelihood the *Pylæ* through which the armies of the younger Cyrus and of Alexander entered Cilicia." From the khan the road lies, in a S.S.E. direction, through a country interspersed with gentle slopes; and at the twenty-first mile, the traveller descends into the level plain of Tarsus, bounded on three sides by the mountains. The city, which bears S.W., has the appearance, at this distance, of a park or forest, more than a town, nothing being visible but its extensive gardens: the distance from the mouth of the defile is about thirty miles, and not more than twenty from the foot of the mountains.*

FROM TARSUS TO KONIEH (ICONIUM).

THERE were five ancient routes across Mount Taurus, from the interior plains to the southern coast:

* We cite Mr. Kinneir. Col. Leake says, without giving his authority, about twelve miles, which is doubtless erroneous.

1. from Tyana to Tarsus, which we have been pursuing; 2. from Iconium to Tarsus; 3. from Iconium by Tetrapyrgia to Pompeiopolis; 4. from Iconium to Seleucia, and a branch to Anemurium; 5. from Iconium to Side, with a branch to Antiocheia of Pisidia. The second of these routes was taken by Mr. Browne in 1801. After passing through the above-mentioned defile, (the *Pylæ Ciliciæ*,) the road diverges in a westerly direction, and crosses an elevated branch of the mountain to Erkle or Erakli, supposed to be the ancient Archalla: a distance of twenty-nine hours, and reckoned three days' journey. The town is agreeably situated in the midst of gardens full of fruit and forest-trees. On the summit of the interjacent mountain is a small village; and the Turkmans with their flocks are found dwelling in tents in this almost inaccessible region, where the air is cool and salubrious, even in the hottest season, and pellucid springs give spirit and animation to the scene. A number of very ancient cedars, whose stunted growth and fantastic branches cast a gloomy shade, diversify the rugged sides of the mountain. The juniper is found mingled with the cedars: and the dwarf-elder, the odour of which is agreeable, skirts the mountain at a certain height. Loose stones of granite and hornblende were found by Mr. Browne near the summit: lower down, limestone prevails. It occupied nearly five hours to reach the summit in coming from Erakli. Beyond that town, the road lies over a sandy plain, with little cultivation, to Kara-bignar; distant about twelve hours. This is a town consisting principally of mud hovels, but containing a spacious and substantial khan and mosque, built by a eunuch of one of the emperors. Adjoining the mosque are some fragments of alabaster columns. A manufacture of gunpowder is carried on

at this place; and the women make socks of a coarse woollen yarn, which are strong and warm, and much sought after by travellers in winter; they are sold for nine or ten paras the pair. From Kara-bignar, it is ten hours to Yeshil, a village standing on a small eminence in an extensive plain of excellent soil, but almost wholly uncultivated, and subject to frequent inundations: it is inhabited by peasants who till the ground. This plain extends to Konieh, distant from Yeshil nine hours.

Iconium was the capital of Lycaonia: it is mentioned by Xenophon, Cicero, and Strabo, and is repeatedly referred to in the Apostolic history; but it does not appear to have been a place of much consideration until, after the taking of Nice by the Crusaders in 1099, the Seljukian sultans of Roum made it their residence. These sultans rebuilt the walls and embellished the city. It was subsequently taken by assault, in 1189, by Frederick Barbarossa; but, on his death, the sultans re-entered their capital, where they reigned in splendour till the irruption of Tchengis Khan and his grandson Hulokow, who broke the power of the Seljukians. Under the name of Cogni, or Konieh, it has been included in the domains of the Grand Signior ever since the time of Bajazet, who finally extirpated the ameers of Karamania. The governor is a pasha of three tails; he is, however, inferior in rank to the pasha of Kutaya, who, under the title of Anadol Beglerbeg, has the chief command of all the Anatolian troops, when they join the imperial camp.

"The modern city," says Capt. Kinneir, "has an imposing appearance, from the number and size of its mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, whilst the

houses of the inhabitants consist of a mixture of small huts, built of sun-dried brick and wretched hovels thatched with reeds. To the E. and S. the city extends over the plain far beyond the walls, which are about two miles in circumference; to the N. is the range of *Fondhal Baba*, (the ancient *Lycadnum Colles*,) of no great elevation; and immediately behind the town, to the W., the slopes of the hills are covered with gardens and pleasant meadows. A great portion of the water of a small river, which flows on the N.W. side of the town, towards the N.E., is absorbed in the irrigation of the gardens and fields: whilst that which remains, empties itself, or rather forms a small lake and morass, five or six miles N. of the city. Mountains covered with snow rise on every side, excepting towards the E., where a plain, as flat as the desert of Arabia, extends far beyond the reach of the eye. The chief ornaments of the city are its mosques, of which there are twelve large, and upwards of a hundred small. Those of Sultan Selim and Sheikh Ibrahim, (the former built in imitation of St. Sophia at Constantinople,) are large and magnificent structures, much admired for the beauty of their interior; but I was not permitted to enter them. The *madressas*, or colleges, are also numerous; but most of them are deserted and falling to decay; the only one now inhabited being a large modern edifice, called the *Capan Madressa*. Several of the gates of these old colleges are of singular beauty; they are formed entirely of marble, adorned with a profusion of fretwork and a fine entablature in the moresco fashion, far excelling any thing of the kind I had ever seen. The city wall is said to have been erected by the Seljukian sultans: it seems to have been built from the ruins of more

ancient buildings, as broken columns, capitals, pedestals, bas-reliefs, and other pieces of sculpture, contribute towards its construction. It has eighty gates of a square form, each known by a separate name, and, as well as most of the towers, embellished with Arabic inscriptions. Several of the latter are well executed; and the walls, which, upon the whole, are better built than those of most Turkish towns, are, in some places, chequered with loop-holes, formed of the pedestals of pillars placed erect at the distance of two or three inches from each other. I observed a few Greek characters upon them, but they were in so elevated a situation that I could not decipher them. A considerable part of the front of the gate of Ladik, on the north side of the town, is covered with a Turkish inscription; immediately below which, and fixed in the wall, is a beautiful alto-relievo, together with a colossal statue of Hercules. The style and execution of the former equalled, and perhaps surpassed, any thing I had witnessed in my travels; it is about nine feet in length, and contains ten figures, each about eighteen inches high. A Roman prince is represented sitting in a chair, with his toga falling in easy drapery over his body, and in the act of receiving a ball, the symbol of the world, from another person, who is dressed in flowing robes, and attended by three Roman soldiers. The remaining figures are standing, and some of them are much mutilated; but the Turks have supplied the deficiency by adding a few legs and arms, the bad taste and rude construction of which form a ludicrous contrast to the exquisite symmetry of the other parts of the piece. The statue of Hercules having lost its head and right arm, the Turks have also been industrious enough to replace part of the de-

ficiency by a new arm, still more absurd than the legs on the relief. These sculptures are on the face of the tower which forms the gate, and are only observable on turning to the left, after you have issued from the town. There were many bas-reliefs wedged in different parts of this tower; amongst which I remarked the disproportioned figure of a hideous monster, and the representation of an armed warrior, with a streamer flowing from his helmet, in like manner as those on the figures at Persepolis and Takte-Bostan. Above the gate of Aiash I saw a relief of a lion couchant; and in an adjoining street, a marble statue of the same animal. The statue stood near an opening which led into an extensive suite of subterranean apartments, arched with stone, and apparently belonging to some ancient edifice. In the middle of the town is a small eminence, about three quarters of a mile in circuit, which appears to have been fortified, and where probably the old castle of Iconium once stood. The arched foundations of a superstructure crown its summit, and are said to indicate the site of a palace once inhabited by the Seljukian sultans. The population is reported to amount to nearly 30,000 souls, principally Turks, there being but a small proportion of Christians. There are four public baths, two churches, and seven khans for the accommodation of merchants; but there is little or no trade, and the far greater portion of the adjacent territory is permitted to lie waste. This city was formerly the capital of an extensive government, and the seat of a powerful pasha, who maintained a military force competent to the preservation of peace and order, and the defence of his territories. But it has now dwindled into insignificance, and exhibits, upon the whole, a mournful scene of desolation and decay."

Konieh is in lat. 37° 52′ N., long. 32° 40′ 15″ E.* A vast plain surrounds the city, the middle of which is occupied by a lake. The low situation of the town, and the vicinity of the lake, seem not to indicate a salubrious situation, but, says Col. Leake, "we heard no complaints on this head; and as it has in all ages been well inhabited, these apparent disadvantages are probably corrected by the dryness of the soil, and the free action of the winds over the surrounding levels." The country around supplies grain and flax in great abundance. In the town carpets are manufactured, and they tan and dye blue and yellow leather. Cotton, wool, and hides are sent to Smyrna by the caravans. Konieh is distinguished as a city of peculiar sanctity on account of its containing the tomb of a saint highly revered throughout Turkey, named Hazret Mevlana, the founder of the Mevlevi Dervishes. This sepulchre is the object of a Mussulman pilgrimage: it is a cylindrical tower of a bright green colour, surmounted with a dome. In consequence, the city abounds with dervishes, who meet the passenger at every turning of the streets, and demand paras with the greatest clamour and insolence.†

* According to Niebuhr. Kinneir made the mean of two meridional observations lat. 37° 54′ N.

† Leake's Journal, &c. p. 50. Mr. Browne says: "The splendid *Tekié* (or monastery) of Mewlawy Dervishes, is the first among such buildings in the Turkish empire, and is universally celebrated. Its cupola, covered with shining green tiles, is conspicuous from afar. The tomb of the founder is of black marble: it is known by the name of *Mulla Hunkiar*. Voluntary contributions are brought to the fraternity from all quarters, and from very distant regions. Even the Emperor of Morocco, according to their report, annually sends them a hundred pieces of gold. Notwithstanding the celebrity and comparative opulence of this institution, there is reason to believe that it is one

At the head of the Greek community in Konieh, is a metropolitan bishop, who has several dependent churches in the adjacent towns. The Greeks are, for the most part, ignorant of their own language, and it is not even used here in the church service: they have the four gospels and the prayers printed in Turkish. There is also an Armenian church.

Mr. Kinneir came to Konieh from Kelendri on the coast; and Col. Leake took the same route in proceeding from Konieh to Cyprus. In this track occur some interesting sites.

FROM KONIEH TO KELENDRI.

THE road from Konieh to the southern coast, pursues a perfect level for upwards of twenty miles, and is in excellent order for travelling. The plain of Konieh is considered as the largest in Asia Minor. In the centre of it, the huge mountain of Karadja Dag (or Kara-dagh) suddenly rises in a peak almost as lofty as Argish. "Like most of the plains of Phry-

of the most decent and respectable of the monastic orders in the Turkish empire. The order was founded by Jalál-ed-dín Mohammed, Ben Mohammed, el Balkhi, el Konawi, (also named Mullar Hunklar,) who lived at Konieh, where he was regarded as a saint, and visited by Ertoghrul, the father of the first Othman, who recommended his son to the saint's prayers. He died at that place A D. 1273. The Mewlawis have the tenth place in the chronological enumeration of these orders, which have their date as early as the first century of Mohammedism. There are, on the whole, not fewer than twenty-four distinct bodies, each wearing a different habit, and observing different rules. Jalál-ed-dín was the author of the *Mithnawi*, in which the use of music and the dance is taught. It is written in elegant Persian verse, and contains the rules of the order, with a variety of moral reflexions and maxims. Many commentaries have been written upon it."—WALPOLE'S *Travels in the East*, p. 121.

gia," says Capt. Kinneir, "not a tree, nor even a shrub, is any where perceptible over an immense expanse of ground as level as the sea; in some parts very fertile, in others impregnated with nitre. A very trifling proportion of it is cultivated or inhabited; and even the roads are rendered impassable, without a guard, from the depredations of thieves and assassins, who are known to quit the cities in the night, in order to waylay caravans and travellers." It is reckoned a six hours' stage to Tshumra, a small village with a scanty cultivation round it. Here the best accommodation Col. Leake could procure, was a Turk's cottage, which is thus described. "It consists of two apartments. The inner, which is considerably the larger of the two, is for his horse; the other is separated from the passage leading into the stable, by two or three steps and a low rail, and is just sufficient to contain the fire-place, and a sofa on either side of it." From Tshumra to Kassaba, nine hours, over the same uninterrupted level, but quite uncultivated, except in the neighbourhood of a few widely dispersed villages. It is painful to behold such desolation in the midst of a region so highly favoured by nature. "At three or four miles short of Kassaba," says Col. Leake, "we are abreast of the middle of the very lofty insulated mountain, called Karadagh. It is said to be chiefly inhabited by Greek Christians, and to contain 1001 churches; but we afterwards learned, that these 1001 churches (*bin-bir-klissa*) was a name given to the extensive ruins of an ancient city at the foot of the mountains."* Kassaba seems to have

* Mr. Kinneir says, that these ruins are now called *Maden*, or the Mine: "they are about twenty-six miles from Karaman." "The ruins," he adds, "were described to me as covering a

been a Turkish town of some importance. It is surrounded with a wall, flanked by angular projections, and has some handsome gates of Saracenic architecture: the houses are built of stone, instead of sun-baked bricks, the usual material in Turkish towns; and it has a well-supplied bazar. From Kassaba, it is four hours to Karaman. The road still passes over a plain. At one hour from Kassaba is Illisera, a small town with low walls and towers, seated on a rising ground half a mile from the foot of the mountains. Between these mountains and the Karadagh, there is "a kind of strait," forming the communication between the plain of Karaman and the great levels eastward of Konieh; and there is a similar passage round the northern end of Karadagh, so that this mountain would seem to be completely insulated.

Karaman is situated at the southern extremity of the plain, about two miles from the foot of the lofty range of Bedlerin Dagh, a branch of Mount Taurus. It covers with its squares and gardens a large area, but the houses are mean, built of mud and sun-baked bricks, and its general appearance indicates poverty.

great extent of ground. My landlord, indeed, who had been there, informed me, that, besides other buildings, he had counted the remains of a thousand churches, and that there were many Greek inscriptions. The Turks sometimes call it *Bin Eglias*, or the Thousand Churches; and it seems to answer the position of a place called *Peibela*." Col. Leake conjectures, that the site is that of the ancient Derbe, mentioned in the Apostolic history, with Lystra, as a city of Cappadocia. "Nothing," he adds, "can more strongly shew the little progress that has hitherto been made in a knowledge of the ancient geography of Asia Minor, than that, of the cities which the journey of St. Paul has made so interesting to us, the site of only one (Iconium) is yet certainly known. Perga, Antioch of Pisidia, Lystra, and Derbe, remain to be discovered."

The population is said to amount to 3,000 families, composed of Turks, Turkmans, Armenians, and Greeks. It trades with Kaiserieh, Smyrna, and Tarsus, and has an extensive manufacture of blue cotton cloth, worn by the lower classes. The mountains above Illisera produce madder in great abundance, which, with acorns, also used in dyeing, wool, and hides, are sent to the neighbouring coasts and to Smyrna. There are twenty-two khans for the accommodation of merchants, a number of mosques, and six public baths. The town was formerly defended by a castle, which was built with the materials of the ancient Laranda, now mouldering to decay. The ancient Greek name is still in common use among the Christians, accented on the first syllable, Lárenda, and is even retained in the firmauns of the Porte; but there are no Greek remains to be seen.* The town is distant from Erkli eighteen hours; about the same distance from Konieh and Erminak: and thirty from Nighdé, through a flat and deserted country.

Karaman (or Caraman) was the capital of a race of princes of the house of Seljuk, who, under the title of Beys or Sultans of Caramania, reigned for upwards of a hundred and fifty years over the greater part of Cilicia and Cappadocia, until Hassan Beg, the last of the family, was destroyed by the Ottoman emperor Bajazet (Bayazid II.), in 1486. It derives its name from the first and greatest of its princes, Karaman Ogh, who, on the death of Sultan Aladdin II., about the year 1300, made himself master of Iconium, Cilicia, Pamphylia, Lycaonia, and a large

* The ruins of Larenda, Mr. Kinneir states, of which nothing remains but a church, now converted into a mosque, are about three miles S.E. of Caraman.

portion of Phrygia and Cappadocia. His name, like those of some other Turkish chieftains, who at the same time shared among them a great part of the western provinces of the Asiatic peninsula, has been preserved in one of the great Turkish divisions of the country. On the conquest of Karamania by the Ottomans, Iconium, the former Seljukian capital, became the seat of the Ottoman pashalic; and the decline of the town of Karaman may be dated from that period.*

From Karaman, it is a distance of nineteen hours, (caravan time,)† or about forty-eight miles to Mout. Near where the road enters the hills, there is a great number of sepulchral excavations, now inhabited by peasants and shepherds. At eight hours from Karaman is a khan, in the wildest part of the mountain, now deserted and partly in ruins. With the exception of a village four hours from Karaman, the traveller meets with no habitation the whole of this route; nor did a living creature present itself to Col. Leake's party, though the woods which clothe the lower regions of the mountain, are said to abound with deer, wild-boars, bears, and wolves. The road lies over the highest ridges of the mountain range, where, amid the forests of pines, are several beautiful valleys and small plains, forming, with the surrounding rocks and woods,

* The chieftains who, together with the founder of the Ottoman dynasty, on the breaking up of the Seljukian kingdom of Iconium at the death of Aladdin II., shared Asia Minor among them, were, Karaman, Kermian, Teke, Aidin, Sarukhan, Sassan or Sagla, and Karasi. All the north-eastern part of the peninsula fell to the share of Amur and his sons.

† "The camels," says Col. Leake, "step a yard at a time, and make about seventy-five steps in a minute." This makes about two miles and a half in the hour. Mr. Kinneir makes the distance in miles as above stated.

the most beautiful scenery. "The country between Kelendri and Karaman," says Capt. Kinneir, "may with propriety be denominated an immense forest of oak, beech, juniper, and fir-trees. It is inhabited by a few straggling tribes of Turkmans, who breed camels, horses, and black cattle of a diminutive size. We saw no sheep, but numerous flocks of goats, protected by large shaggy dogs, remarkable for their sagacity, strength, and ferocity. The whole of the province yields but a slender revenue to the Sultan, the only flourishing part being in the vicinity of Erminak, where the natives wear a green turban; a distinction peculiar, in other parts of the East, to the descendants of the Prophet. The roads are bad, impassable for cannon; and the country is, in every respect, difficult of access." There is ample proof, however, that these mountains were anciently well inhabited. The traveller meets with scarcely a rock remarkable for its form or position, that is not pierced with ancient catacombs. Many of these rocks present, at a short distance, the exact appearance of towers and castles. Between five and six hours from Mout, near where the rugged descent into the valley commences, is a khan, which, from the fragments of ancient architecture built in its walls and lying round it, seems to occupy the site of some Greek or Roman temple. There is a village not far off, named Mahilé. A little beyond the khan is a tall rock, which, partly by its natural form, partly by the effect of art, represents a high tower. Here are many sarcophagi, with sculptures evidently Roman. Mout itself stands on the site of an ancient city of considerable extent and magnificence. "No place we have yet passed," remarks Col. Leake, "preserves so many remains of its former importance; and none exhibits so melancholy a contrast of wretchedness in its

actual condition. Among the ruined mosques and baths, which attest its former prosperity as a Turkish town under the Karamanian kings, a few hovels," (Mr. Kinneir says, about 200 huts,) "made of reeds and mud, are sufficient to shelter its present scanty population. Some of the people we saw living under sheds and in the caverns of the rocks. Among these Turkish ruins and abodes of misery, may be traced the plan of the ancient Greek city. Its chief streets and temples, and other public buildings, may be clearly distinguished, and long colonnades and porticoes, with the lower parts of the columns in their original places. Pillars of verd antique, breccia, and other marbles, lie half-buried in different parts, or support the remains of ruined mosques and houses. Most of the inhabitants whom we saw, appeared half-naked and half-starved; and this in a valley which promises the greatest abundance and fertility, and which is certainly capable of supporting a large population. Its scenery is of the greatest beauty; the variegated pastures, groves, and streams, are admirably contrasted with the majestic forms and dark forests of the high mountains on either side. Everything is seen, that can be desired to complete the picturesque, unless it be an expanse of water." The castle is a fine old building, almost entire: its walls are surmounted with battlements, flanked by square towers open to the interior. In the middle is a round tower within a circular wall, resembling the keep of Launceston castle, Cornwall. On one side of the castle is a precipice, washed by a branch of the Ghiuk-su; it is here called (according to Kinneir) the Girama. Among the most remarkable of the modern buildings, is an old Turkish mosque, with the tomb of Karaman-Oglu, its founder. On leaving the town, an ancient road leads through the cemetery,

where sarcophagi stand in long rows on either side; some entire, others thrown down and broken, and the covers of all removed: the greater part are adorned with the bull's head and festoons, and have tablets with Greek inscriptions. The town and territory of Mout are governed by a pasha of two tails.*

It is a day's journey of twelve hours for walking horses, and eighteen for camels, from Mout to Sheikh Amur. Mr. Kinneir makes it thirty miles. About seven miles from Mout, another branch of the Ghiuk-su, or Calycadnus, called the Ermenek-su, is crossed at a ford. It is described as a formidable river, bounding furiously along to the S.E.; and the force of the current renders the passage both difficult and dangerous. "It is customary," we are told, "when the waters are full, for travellers to swim, supported on bladders or inflated skins, while their baggage is transported on the backs of the Turkman shepherds who live in the neighbourhood." The river takes its name from the town of Ermenek, near its source, about four hours N.W. of the ford, where considerable remains of antiquity are to be seen, similar to those of Mout. Other ruins are said to exist lower down the valley, between Mout and Selefke. The river of Mout falls into the Ermenek-su further down, in its way to the Mediterranean. Soon after crossing the Ermenek river, the road ascends a mountain defile through thick forests, first of oak, intermixed with juniper, arbutus, ilex, and cornel, and, in the higher region, of pines, — a rugged and gloomy track. Sheikh-Amur is delightfully situated, "perched on a rocky hill in a

* To the N.E. of Mout, and distant about four hours, Mr. Kinneir was informed that there are vestiges of another ancient city.

small hollow, surrounded by an amphitheatre of woody mountains." From hence, it is a distance of six hours (for horses) to Kelendri: the road lies through the most beautiful mountain scenery, — romantic valleys, covered with pine, juniper, oak, and beech, with rivulets of clear water trickling through. In one part, where the road is more open and level, high perpendicular rocks of the most grotesque and varied forms, stand up among the trees, "resembling the representations of rocks on Chinese earthenware." At length, on arriving at a pass between two summits, the sea bursts on the view, with the island of Cyprus in the horizon; and the traveller finds himself conducted along the beds of torrents adorned with oleander and agnus castus, and through groves of myrtle, bay, and other shrubs produced only in the softer climate of the coast, into a luxuriant and cultivated valley, which finely contrasts with the steep mountains and gloomy forests which rise behind.*

We return to Konieh, whence we shall strike off in a north-easterly direction, premising a few general observations, on the authority of Colonel Leake.

"From the sources of the rivers Sangarius and Halys, on the N. and E., to the great summits of Mount Taurus on the S.W. and S., there is an extent of country nearly 250 miles long and 150 broad, in which the waters have no communication with the sea. Its southern part consists of fertile valleys or of

* Of the ancient towns in this route, Mout is supposed by Kinneir to be on the site of Philadelphia, and Ermenek to be the ancient Hamonada. The town to the N.E. of Mout, he conjectures to be Olba, or Olbasa. Col. Leake inclines to identify both Olbasa and Claudiopolis with Mout, Philadelphia with Ermenek, and Diocesareia (Nazianzus) with the ruins between Mout and Selefke.

extensive plains, intersected by a few ranges of hills; and it is bounded, to the southward, by the great ridges of Mount Taurus, from which are poured forth numerous streams, which, after fertilizing the valleys, collect their superabundant waters in a chain of lakes, extending from the neighbourhood of Synnada in Phrygia, through the whole of Lycaonia, to the extremity of the Tyanitis in Cappadocia. In the rainy season, these lakes overflow the lower part of the plains, and would often form one entire inundation 200 miles in length, were it not for some ridges which traverse the plains, and separate them into several basins. By the structure of the hills, and the consequent course of the waters, these basins form themselves into four principal recipients, having no communication with each other, unless it be in very extraordinary seasons. These are, 1. the recipient of Kara-hissar and Ak-shehr; 2. that of Ilgun and Ladik, which receives (it is believed) the superfluous water of the lake of Kara-jeli; 3. that of Konia, which collects the overflowings of the lakes of Sidy-shehr and Bey-shehr; 4. the basin lying between the Cilician Taurus on the S.E., and the Cappadocian mountains in the opposite direction, now called the *Hassan Daghi*, which give rise to the western branch of the Halys. Were the bountiful intentions of Providence seconded by a rational government, the inundations would but prepare the plains for an abundant harvest. At present, they water only an immense extent of pasture land, while the lakes supply the surrounding inhabitants with fish, and with reeds for the construction of their miserable cottages.

"To the northward of the region of lakes and plains through which leads the road from Afiom Kara-

hissar to Konia and Erkle, lies a dry and naked region, anciently called Axylus, which extends as far as the Sangarius and Halys. The southern part of this open country consists of a range of mountains running parallel to Mount Taurus, and bordering the great valleys of Philomelium (Ilgun), Iconium, and Tyana, on the northern side. The western part of this range is a summit called Emir-dagh, which rises to a considerable elevation from the lakes of Bulwudun and Ak-shehr, slopes gradually into the open champaign to the eastward, and to the north, is bounded by a very broad, naked valley, which, on the opposite side, is included by the hills which originate some branches of the Sangarius. To the N.W. this valley opens into the great *axylous* plains of Phrygia, extending to Dorylæum, and to the S.E. into those of Galatia or Lycaonia. The ridges lying to the northward of Konia and Erkle, form the district described by Strabo as the cold and naked downs of Lycaonia, which furnished pasture to numerous sheep and wild asses, and where was no water, except in very deep wells." *

FROM KONIEH TO KUTAYA AND BROUSSA.

NINE hours, or about thirty miles from Konieh, is Ladik, a mud town containing between 4 and 500 inhabitants; the representative of the ancient Laodicea Combusta, once the most considerable city in this part of the country. It is situated at the foot of a range of hills, branching from the great range of Taurus, which separate the plain of Laodicea from that of Iconium. Inscribed marbles, altars, columns, capitals, and friezes, dispersed throughout the streets,

* Leake's Journal, &c. pp. 51—67.

among the houses, and in the burying-grounds, where the Turks have turned them into tomb-stones, are the only vestiges of the ancient city. This place is stated to be famous throughout Asia Minor for its manufacture of carpets: it is called Yorgan-Ladik, or Ladik-el-Tchaus. Three hours further, is a still larger town, (said to consist of 1000 houses,) called Kadunkiui, Kanun-hana, or Kadin-khan. Six hours beyond this is Ilgoun, supposed to be the ancient Philomelium;* a large but wretched village, with only a few scattered fragments of antiquity. Three hours to Arkut-khan; and thence, seven hours to Ak-shehr. The country here appeared to Capt. Kinneir to be in a more prosperous state than most parts of Asia Minor; but in the plains between Arkutkhan and Ladik, not a tree or an inclosure is to be seen.

Ak-shehr (White City) is a large town, situated on the foot of the mountains which form the boundary between Phrygia, Isauria, and Pisidia. It is surrounded with pleasant gardens, but, in other respects, exhibits the usual Turkish characteristics of extensive burying-grounds, narrow, dirty streets, and ruined mosques and houses. The burying-ground is full of remains of Greek architecture converted into Turkish tomb-stones, furnishing ample proof that the town occupies the site of an ancient city of considerable importance. A number of torrents rush from the mountains through the streets, and a cold wind blows here almost continually during the winter. It is said to contain 1,500 houses. Its principal ornament is a handsome mosque and college, consecrated to the memory of Bajazet, who was confined in this town by

* According to D'Anville. Mr. Kinneir supposed it to be Tyriæum.

Timour, and expired here. At a small distance from the western entrance is the sepulchre of Nureddin Hoja, a Turkish saint, which is the object of a Mussulman pilgrimage: the columns which adorn it, have been taken from some ancient edifice. Ak-shehr is considered by D'Anville as the ancient Thymbrium, afterwards denominated Antioch *ad Pisidiam*. By others it has been thought to be Tyriæum. Col. Leake supposes it to be Julia or Juliopolis. Such is the obscurity resting on the ancient geography of these parts. The lake of Ak-shehr is at the distance of about six or eight miles: it communicates with that of Bulwudun; and after a rainy season, these lakes form a continued piece of water from thirty to forty miles in length.

From Ak-shehr to Bulwudun is eleven hours. At the end of five hours is Saakle or Ishaklu,* a large village surrounded with gardens and orchards, in the midst of a small region well watered by streams from Sultan-dagh: it is the residence of an aga, who has several dependent villages in his territory. Bulwudun, or Baloudeen, is a straggling town of considerable size, but consisting chiefly of miserable cottages: it contains, however, five mosques, the tomb of a saint, and several comfortable houses. There are many remains of antiquity lying about the streets, but they appeared to Col. Leake chiefly of the time of the Byzantine empire. The town is situated on the north side of a great plain, under the Emir-dagh: the high range called the Sultan-dagh, running parallel with those mountains, bounds the plain to the south. From this place, two roads lead towards the coast; that by Konieh and Karaman, which we have been pursuing,

* Mr. Kinneir writes it *Ketchluk*.

and another to Adalia. Bulwudun is supposed to be a corruption of Πολυβοτόν, *Polybotum*, a bishopric under the metropolitan of Synnada.

The next stage is ten hours W.N.W. to *Afioum* Karahissar (Opium-Black-Castle), so called, to distinguish it from other places of the same name, on account of the extensive opium-plantations in the vicinity. Although its ancient name is doubtful,* there can be no question that it was a station of importance before the fall of the Greek empire. It has a strong citadel; several small streams, which have their source in the mountains immediately behind the town, tumble down its steep and narrow streets, while it opens into a plain well suited for a hunting park, through which the Akar-su takes its sluggish, meandering course towards the east, losing itself in the lake of Ak-shehr. In the Turkish annals, it is mentioned as having had for its founder, Aladdin, one of the Seljukian sultans: it was the patrimony of Othman, the founder of the Turkish empire, and has ever since composed part of the domains of the Grand Signior. The town, which is nearly three miles in circumference, lies round the southern base of the high, perpendicular rock† on which the citadel is built, and up the sides of the adjacent mountains. It is said to contain 12,000 families, of which 400 are Armenians, and 150 Greeks. There are twelve mosques with minarets, and a great number of smaller ones, five baths, six khans, and two Armenian chapels. In one of these, there is a block of marble, with some

* D'Anville supposes this to be the Celsene and Apamea of the Greeks and Romans: but the Meander flowed through that city. Col. Leake considers it to be Metropolis.

† This rock, Pococke calls "a sort of bastard brown granite:" it is of a black hue, from which the town is called Karahissar.

rude antique sculptures in relief, for which the Armenians profess some veneration. The town is celebrated as well for its manufacture of black felts, as for the vast quantity of opium grown and prepared here: of the latter, the average produce is 10,000 oke, (about 30,000 lb.) which is sold principally to the merchants of Smyrna. In remarkably favourable seasons, twice that quantity has been obtained; but, if the winter proves severe, not more than 5,000 can be expected. One year, the opium merchants having, the preceding season, gained large profits, all the cultivators of the land thought to make their fortunes by planting poppies instead of corn: the first consequence was, that the market was overstocked with the drug, and could not obtain a sale; the second was, a famine. Karahissar is in lat. 38° 46′ N. long. 30° 21′ 35″ E.* It is reckoned half way between Smyrna and Angora, being seven days' journey from each; that is, according to Pococke, 140 miles from the former, and 104 from the latter. The town is consequently a great thoroughfare, and is the residence of an inferior pasha. In the country between this town and Smyrna, according to the last-mentioned traveller, they make most of the Turkey carpets.

About ten miles S.E. of Karahissar, in the road to Bulwudun, there are vestiges of antiquity, such as broken columns of porphyry, &c. at the village of *Surmina*. About seven miles to the S., Capt. Kinneir was informed of a village embosomed in wood, "said to be erected on the site of an ancient town, and not far from one of the sources of the Meander."† About

* Mr. Kinneir makes the latitude 38° 3′ N. We have followed Malte Brun's authorities, Niebuhr, and Pococke.

† "Probably," says Col. Leake, "the Obimas, whose sources, according to Livy, were at Aporis."

seven miles to the W., is "an extraordinary monastery, formed of several excavations, and consisting of three subterraneous chambers, inhabited by several monks."

From Karahissar, Capt. Kinneir proceeded to Kutaya, distant about twenty-one hours, or sixty-five miles, N.N.W., the road lying chiefly over a hilly country, at first bare and uncultivated, and afterwards interspersed with forests of stunted oak, fir, and juniper. The roads all the way from Konieh are excellent. Kutaya, the ancient Cotyæum, though much inferior in size to either Smyrna, Tocat, or Angora, yet, as the residence of the Beglerbeg of Anatolia, may be considered as the capital of the province. It is not so populous as formerly, but is said still to contain between 50 and 60,000 souls, including 10,000 Armenians and 5,000 Greeks: the former live in affluence; the latter are miserably poor. The city is built partly at the foot, and partly up the sides of the Poorsak-dagh, a cluster of mountains bounding a fertile plain, or rather valley, on the south. On one of the smaller hills stand the ruins of the castle, which occupies the site of the ancient citadel. The town spreads over a considerable area; the streets are steep, but contain many handsome fountains, the water being conveyed by subterraneous conduits from the mountains.* There are twenty khans, thirty public baths, fifty mosques, (twenty of which have minarets,) four Armenian churches, and one Greek church.

* The water of the Poorsak, (a branch of the Sangarius,) which has its source in the mountain behind Kutaya, and flows across the plain in a N.W. direction, is reckoned extremely unwholesome. Although the snow lay deep on the ground, and the thermometer was down at 30°, Mr. Kinneir found it as warm as the Tigris in the hottest day of summer.

The road to Broussa lies through Toushanlu, a town containing seven mosques with minarets and a small castle, distant eight hours; and thence a three days' journey over the summits of the Mysian Olympus, called by the natives *Domaun-dagh*, or the smoky mountain. The mountains are covered with large and luxuriant beech-trees, firs, small oaks, ashes, laurels, hazels, and other shrubs, and evergreens.* The ascent occupied Capt. Kinneir three hours from the village of Turba; and he was four hours descending on the other side to the village of Delash. Turba is one of five wooden hamlets, at the foot of Olympus, the inhabitants of which are exempted from every kind of tribute, on condition that they protect and act as guides to all travellers passing the mountain: "they are held accountable that no person shall ever perish in the snow; and, like the monks of St. Bernard, they have a species of bloodhound which discovers by the scent any traveller who has lost his way. Eight hours short of Broussa, and the same distance from Nice, is the casaban of Yeni Goul (the New Lake), situated near the centre of a rich and well-wooded valley, about sixteen miles long and five wide, bordered on the S. by Olympus, and on the N. by a range of hills. It stands on the banks of the Yeni-su, (the ancient Gallus,) in the vicinity of a lake or morass, from which it takes its name, formed by the expansion of the river in flowing through a hollow part of the plain. Its ancient name was Modra. Five miles further, a woody defile, seven miles in length, leads to the valley and town of Ak-su (White Water);

* Seetzen states, that the middle region of Olympus is composed of granite; the higher region, of marble ("*marbre salin, sans la moindre trace de pétrification*"). Mr. Browne observed no granite.

beyond which the road leads along the base of the mountain, among rocks and hills covered with groves of box and myrtle. At the eighth mile from Ak-su, the verdant plain and city of Broussa, contrasted with the cliffs and snowy summits of Olympus, glittering through the woods, presents a prospect at once picturesque and impressive. "In point of rural beauty indeed," says Mr. Kinneir, "as well as of magnificence of scenery, diversified with fruitful fields and delightful solitudes, the environs of this city are seldom, perhaps, to be equalled, and not to be surpassed. We now descended into the plain, crossed a rapid torrent flowing nearly due north, and, after a journey of six miles through green meadows and groves of trees, entered the city at sunset."

Broussa, or Boursa, the ancient Prusa, was long the capital of the kings of Bithynia. It was founded by Prusias, the protector of Hannibal. We hear little of it after it fell into the possession of the Romans, although it was always famous for its baths, and admired for the beauty of its situation. It was one of the most considerable cities of the Greek empire, until stormed and sacked by Sief ul Dowlah in 947. It was, however, retaken by the Greeks, who rebuilt the walls, and kept possession of it till the year 1356, when it surrendered, after a long siege, to Orkan, the son of Othman, who adorned it with a mosque, a college, and an hospital. It was seized by Timour after the battle of Angora, rebuilt by Mahommed II., and became the usual residence of the first princes of the house of Othman, until Amurath removed the seat of government to Adrianople. It is now the chief place in the sanjiakat of *Khudavendkiar*, which comprises Southern Bithynia and the interior of Mysia. The population is variously stated at from

40,000 to 60,000. While Capt. Kinneir was there in 1813, many thousands were carried off by the plague, which raged with such violence all over the city, that he found it necessary to use the precaution of having two persons armed with sticks to prevent any of the inhabitants from approaching him. The Armenians were computed to number about 7,000, of whom 120 families are wealthy, and carry on a considerable trade: "indeed, none of that nation," says Mr. Browne, "are absolutely poor at Broussa." The Armenian bishop is a person of considerable importance. There are 3,000 Greeks and 1,800 Jews. The town is built at the south-west end of a beautiful plain or valley, about twenty miles in length, and varying from three to five miles in breadth. The houses occupy the face of the mountain, commanding a fine view of the plain: they are built principally of wood, on the model of those of Constantinople; many of them with glass windows.* The streets are, in some places, so narrow, that you might leap from one house into the opposite one. "Boursa is, upon the whole," says Capt. Kinneir, "one of the most populous and flourishing cities in the Turkish empire." Mr. Browne adds, that the air is unquestionably salubrious. He commends also the cleanliness of the streets, and compares the environs to those of Damascus. The castle stands on a perpendicular rock in the centre of the town: its walls are of great solidity. The chief ornaments of Broussa are its mosques, said

* This renders fires peculiarly destructive. Between June 1801 and June 1802, a dreadful fire destroyed one half of the city; the natives said, the best half. When Mr. Browne visited the city the second time, a considerable portion had been rebuilt, but the houses were principally of timber, very slightly and hastily constructed.

to amount to no fewer than three hundred and sixty-five. The baths are handsome structures, containing a number of apartments, and supplied both with hot and cold springs: some are chalybeate, others sulphureous. The *Kaplutcha Hammam*, situated nearly a mile and a half from the gate leading to the N.W., is a very spacious and commodious one. The spring is slightly sulphureous; the heat about 100° of Fahrenheit. Here is a circular pool, not less than twenty-five feet in diameter, paved with marble, and lined with coloured tiles, the water about four feet and a half deep, in which the youth of Broussa divert themselves by practising swimming. This apartment is surmounted by a lofty cupola. There are two other apartments, in the centre of each of which is a sumptuous marble fountain, yielding a stream of pure and cold water for drinking. Near this superb bath, is a similar building for women. The khans and colleges of Broussa are also numerous and respectable. The bezesteins and bazars are extensive, and filled with silk and cotton stuffs, manufactured here for exportation. A great quantity of silk is produced in the environs. Mr. Browne gives the latitude, 40° 9′ 30″ N., the longitude 29° 4′ 45″ E.* The thermometer sometimes stood at 88° in the month of June, but the heat is not often excessive. This traveller mentions, that the Mahommedans of Broussa, especially the women, are particularly furious against Christians.

From this place, Capt. Kinneir proceeded to Modania on the coast, distant twenty-one miles, in a direction N.W. by W. This town anciently bore the names of Myrlæa and Apameia. It is now chiefly inhabited by Greek mariners, and is described as old

* According to Seetzen, it is in lat. 40° 27′ 2″: long. 28° 58′ 27″.

and dirty, built chiefly of wood. It is situated on the eastern shore of a gulf of the same name, formerly called *Caianus Sinicus*, from the town of Caius, now Gemlik, or Kemlik, at the head of the gulf, which is still a place of trade.

We left Colonel Leake at Bulwudun, as the route he describes from that point, differed from the one taken by Mr. Kinneir. Before we resume our account of his journey northward, we shall give the route of Mr. Leake's companion, General Koehler,

FROM ADALIA TO SHUGHUT.

First Day.—From Adalia (see page 249,) to Bidjikli, seven hours due north, over a region of rugged rocks, intersected with hollows full of water; no cultivation in sight. Second day.—To Karabanarkiui, nine hours:—for two hours over the same rugged plain; and then the road, leaving on the right the gorge through which the river Duden finds its way, ascends the mountain by a paved winding causeway, a work of great labour and ingenuity. It now enters an elevated level surrounded with mountains, and proceeds along a winding valley, amid rocks and precipices which appear, at a distance, like castles and towers. At the foot of the plain, before ascending the mountain, there are remains of an ancient city, which once commanded this formidable pass. There are ruins of a castle, and many towers and gateways of elegant architecture, with cornices, capitals, and fluted columns lying on the ground. Sarcophagi, with their covers beside them, are seen in great numbers, as well in the plain as for a considerable distance up the side of the hill. This is supposed to be the site of Telmessus, which, next to Selge, was the largest of the Pisidian cities, and was situated at the passes

of Mount Solyma, leading from the maritime plains, through the mountainous district of Milyas, to the lake Ascania, and thence to Celænæ.

Third day.—From Karabunar-kiui to Tshaltigtshi-kiui, five hours and a half. At one hour is a khan, formed out of the remains of what appears to have been a church of the earliest ages of Christianity. On either side of a large arched gate, there are angels sculptured. A neighbouring town called Butshuklu, is said to contain 1,000 houses. "The district exhibits marks of superior industry, and a better kind of public economy: good roads and bridges are seen, and large clean pieces of wheat surrounded with ditches and fences. In the mountain not far from Butshuklu, there are said to be ruins of ancient buildings with columns, and sculptured and inscribed stones. A hill which bounds the district of Butshuklu to the north, limits the command of the Mutsellim of Adalia. At the foot of this hill is a khan, which appears to have been constructed from the ruins of some large ancient building; fragments of architecture, and ruins of walls, are seen on every side of it. The hill is rugged and extensive, and has on the north side a level much lower than all those lying between it and Adalia. A river flows through this plain; and there are many villages, among which is that of Tshaltigtshi. The people appeared simple and hospitable, and welcomed the travellers with presents of fruit and flowers, which they threw down at their feet, and then departed without saying a word. The villages are surrounded with fruit-trees, but no oranges, nor lemons, nor olives are seen among them; and the season here is a month or six weeks behind that of Adalia. Wheel-carriages are used; the wheels being either solid trucks formed of one piece of wood, or of three pieces

joined together, and shod with an iron plate turned up at the edges, and thus fixed on without any nails. They had also iron axles, and a box for them to turn in, exhibiting a neatness of workmanship seldom seen in Turkey.

Fourth day.—From Tshaltigtshi to Burdur (Bourdour), seven hours and a half, the road lying chiefly over a mountainous country. At two hours short of Burdur, they came into a valley full of rocks, thrown about in the wildest manner. "Some of these were of a kind which looked like bundles of rushes incrusted with cement, and petrified into a solid mass. In some places, the scene around had the appearance of a succession of enormous sand-pits." They passed several water-mills, and saw nothing of either the town or lake of Burdur, until they were close upon them. The town is large and comparatively well paved, and there is some appearance of industry in the streets. Streams of clear water run through most of them. Tanning, weaving, and bleaching of linen, seemed to be the chief occupations. The salt lake of Burdur, the ancient Ascania, begins at a very short distance from the town, and stretching to the N. and N.W., forms a beautiful picture, with its winding shores, its shrubby, or bare, rocky capes, and the cultivated lands, numerous villages, and woody hills around it. There is a road along the edge of the lake; but this being rendered difficult by the rains, Gen. Koehler proceeded along a track nearer the hills, to Ketsiburlu, distant six hours. In this day's journey, (the fifth,) they passed a great deal of arable land, and many villages amid gardens and vineyards. Sixth day.—To Dombai-ovasi (the valley of Dombai), five hours. Dombai (corrupted from Tabæ), which gives its name to the district, is

the chief of several villages in this rich valley. Very near it are the ruins of the ancient town, with remains of columns, statues, and inscribed tombs. At no great distance to the eastward is Isbarta, or Isparteh, supposed to be the ancient Sagalassus Lacedæmon: it is the seat of a pasha, being the chief place in the sanjiakat of Hamid, which comprises the Milyas and the interior of Pisidia.

Seventh day, to Sandukli on the Meander; distant seven hours, through a fine undulating country, but bare of wood. Eighth day, to Sitshanli, seven hours. Ninth day, to Altun-Tash, (*Golden Stone*, so named from the yellow rocks,) nine hours. This place stands on the left bank of the Poursek, the ancient Thymbrius. Tenth day, nine hours to Kutaya. Eleventh day, to Inoghi, twelve hours. Near this village are extensive excavations. "One enormous cavern is shut up in front by a wall with battlements and towers, and seems once to have served as a sort of citadel to the town." Twelfth day, five hours to Shughut.

FROM BULWUDUN TO CONSTANTINOPLE.

We now return to Bulwudun, from which place the road to Shughut lies through Kosru-Khan, Seid el Ghazi, and Eski-shehr. The first day's stage, to Kosru Khan, is twelve hours: the road crosses a ridge of hills, in which are many sepulchral excavations, and there are appearances of extensive quarries of the Phrygian marble. To Seid el Ghazi, the distance is seven hours. A few miles to the left of the road, is the romantic valley, or small plain, of Doganlu, embosomed in the midst of an extensive forest of pine-trees. The plain is about a mile long, and a quarter

of a mile broad, and presents one of those fantastic assemblages of rocks rising perpendicularly out of the soil, and assuming the shape of ruined towers and castles, which have been mentioned as occurring in other parts of the country. "Some of these," says Mr. Leake, "are upwards of 150 feet in height; and one or two, entirely detached from the rest, have been excavated into ancient catacombs, with doors, and windows, and galleries, in such a manner that it required a near inspection to convince us that what we saw were natural rocks, and not towers and buildings. We found the chambers within to have been sepulchres, containing excavations for coffins, and niches for cinerary urns. Following the course of the valley to the S.E., we came in sight of some sepulchral chambers, excavated with more art, and having a portico with two columns before the door, above which a range of dentils forms a cornice. The most remarkable of these excavations is a rock which rises to a height of upwards of 100 feet above the plain, and at the back, and on one of the sides, remains in its natural state. The ornamented part is about sixty feet square, surmounted by a kind of pediment, above which are two volutes." Two inscriptions are engraved on the face of the rock, in characters resembling the letters of the Greek alphabet in their earliest form: "some of the words agree with the semi-barbarous style of the sculptured ornaments, in indicating that the inscriptions are not in pure Greek." The entrance into the sepulchre, (for such, no doubt, it is,) is concealed; but, in place of a door, is an excavation resembling an altar. It is in the highest degree probable, that this remarkable monument is the work of the ancient Phrygians. "The sculpture, though unlike any thing of Greek workmanship, is very much in the

same style as the elaborate ornaments which covered the half-columns formerly standing on either side of the door of the Treasury of Atreus at Mycenæ; a building said to have been erected by the Cyclopes, who were supposed to have been artisans from Asia." The valley in which it stands, is in the heart of the ancient kingdom of Phrygia; and the words in the inscription, which Col. Leake reads ΜΙΔΑΙ ΓΑΝΑΚΤΕΙ, "to King Midas," furnish a presumption that the monument was erected in honour of the monarchs of the Midaian family. According to this supposition, it dates from between B.C. 740 and 570.* "Close by this magnificent relic of Phrygian art," proceeds Mr. Leake, "is a very large sepulchral chamber, with a portico of two columns, excavated out of the same reddish sand-stone of which the great monument and other rocks are formed. It is an exact resemblance of the ordinary cottages of the peasants, which are square frames of wood-work, having a portico supported by two posts made broader at either end. The sepulchral chambers differ only in having their parts more accurately finished."

The country between Kosru Khan and Doganlu is wild and woody, with few traces of habitations. At the village of Doganlu are remains of an ancient fortification called *Pismesh Kalesi*; which Col. Leake supposes to mark the site of Nacoleia, named by Strabo among the cities of Phrygia Epictetus, and, in the reign of Arcadius, the chief fortress in this part.

Seid el Ghazi is a poor ruined village, but bears marks of having once been a place of more importance even in Turkish times. On the side of a hill commanding the village, stands a fine mosque, dedicated to the Mussulman saint from whom the place derives its name. There are also several fragments of Greek

architecture, denoting an ancient site. It is a computed distance of nine hours from this place to Eski-shehr, through a country bare and uncultivated, but exhibiting, in the sepulchral excavations of the rocks, and scattered fragments of ancient architecture, proofs of its ancient populousness. Eski-shehr (the Old City) is advantageously placed on the root of the hills which border, on the north, the great plain of Dorylæum.* This plain, extending not less than thirty miles in length and twelve or fourteen in breadth, is very thinly peopled and not above one third cultivated. The town is divided into an upper and a lower quarter, both composed of miserable mud-huts, half of them in ruins. It is situated on two rivers; the Poursek-su (Thymbrius), which, rising in the mountains S. of Kutaya, enters the Sangarius a few hours to the N.E. of Eski-shehr; and a smaller stream, which comes from the hills above the town, traverses it, and falls into the Poursek a little to the east of it. The hot baths for which the place is still celebrated, identify it with the ancient Dorylæum. They are four in number, situated in the lower part of the town, not far from the Poursek. The mineral springs are very abundant. The principal bath is an ancient structure, crowned with a dome supported by columns of jasper. Capt. Kinneir found the water so hot that he was unable to remain in the bath longer than a few minutes. There are no remains of any interest; and altogether, notwithstanding the advantages of its situation, Eski-shehr is "a most wretched place." It is, however, the chief place in the sanjiakat of Sultan Eugny.

It is a distance of ten hours to Shughut, or Sugat.

* In this plain Godfrey of Bouillon defeated the Seljukian Sultan Soliman.

Between seven and eight miles from Eski-shehr are some ancient Greek ruins on a rising ground in the plain, among which are several square pedestals of a clumsy construction, called by the Turks *Besh-Kardash* (the Five Brothers). The last five or six miles lie over rocky hills partially covered with dwarf oak and fir. Shughut is said to contain 900 houses, but it exhibited a wretched appearance when Col. Leake visited it in 1800, chiefly in consequence of a recent insurrection, which had issued in the massacre of a party of 300 persons, and the flight of the insurgents to the mountains, from whence they descended and pillaged the place. Large mulberry-plantations surround the town, and every house manufactures a considerable quantity of raw silk. Upon an adjacent hill stands the tomb of Ali Osman, the founder of the Ottoman dynasty; situated in the midst of a grove of cypresses and evergreen oaks. Shughut was bestowed upon Ertogrul, the father of Osman, by the Sultan of Konieh, for his services in war; and became the capital of a small state, which included the adjacent country as far as Angora on the east, and, in the opposite direction, all the mountainous district lying between the valleys of the Sangarius and those of the Hermus and the Meander. From hence, Osman made himself master of Nice and Broussa, and gradually of all Bithynia and Phrygia, and thus laid the foundations of the Turkish greatness. There is another tomb of Osman at Broussa, but the Turks here assert, that it is only a monument, and that the bones of Osman were laid by the side of those of his father Ertogrul, in this his native town. Shughut is included in the pashalic of Broussa.

To Vizir-Khan, eight hours N.W. by N. over a barren and bleak tract, intersected by deep, winding valleys. This town, situated at the head of the

beautiful vale which extends to Lefke, (distant four hours,) is surrounded with mulberry plantations, orchards, vineyards, and enclosed corn-fields, the neatness and beauty of which are in striking contrast with the misery of the houses. Lefke,* a neat town built of sun-baked bricks, is situated in the midst of this fine valley, the cultivation of which is represented to be as perfect as that of some of the most civilised parts of Europe. The fields are separated by neat hedges and ditches. Many villages are seen on either hand, but the population is thin and scattered. The Turks of this part are an extremely handsome race: they have a great variety of head-dresses, most of which are highly becoming to their fine countenances. The valley is watered by the Sakaria, (corrupted from Sangarius,) the ancient Gallus. Lefke is situated near the river, which is crossed by a handsome stone bridge a little beyond the town. At three miles' distance, the road ascends a barren mountainous range, and then, descending a narrow, uncultivated valley, conducts the traveller in six hours from Lefke to the far-famed city of Nice.

NICE.

THAT which now represents the ancient metropolis of Bithynia, is styled by Col. Leake "the wretched Turkish town of Isnik." It consists, in fact, of only about a hundred hovels of mud and wood. Yet, it occupies a beautiful situation; and, under a rational government, could not fail again to become a flourishing town and an agreeable residence. It stands at the S.E. extremity of the Lake Ascanius, which is ten miles long and four wide. The approach from

* Mr. Kinneir writes it Lowka: it is the ancient *Leuca*.

the north is very fine. On gaining a summit about four hours distant, (an hour from Kizderwent,) the lake suddenly presents itself, surrounded on three sides by steep, woody slopes, behind which rise the snowy summits of the Olympus range. A forest of ilex and other evergreens mixed with oaks, clothes the nearer hills, while, on the left, along the head of the lake, extends a rich cultivated plain, at the extremity of which soon afterwards appears the entire circuit of the ancient walls of Nice, with their massy towers and gates. Nothing is more striking in this magnificent prospect, than the transparent clearness of the atmosphere, which gives to the scene a brilliancy seldom seen in our northern scenery.

Nice had originally the name of Antigonia from its founder; but Lysimachus, on enlarging and beautifying the city, changed its name to Nicæa in honour of his wife. Its chief celebrity is derived from the two ecclesiastical councils convened here; the first under Constantine in the year 325, to which is ascribed the Nicene Creed, the last in the reign of Irene, A.D. 787. On the decline of the Roman empire, Nice fell into the possession of Solyman, Sultan of Roum, from whom it was taken by the Crusaders, after a siege of seven weeks, A.D. 1097. When the Franks had made themselves masters of Constantinople in 1204, Theodore Lascaris seized upon Nice, which he made the capital of an empire extending from the Bosphorus to the Meander. After his death, and the expulsion of the Franks from Constantinople, it again fell under the dominion of the Greek emperors, and finally received the Ottoman yoke. It is now, with Isnikmid (Nicomedia), Kadikeui (Chalcedon), and Iskudar (Chrysopolis), comprehended in Kodja-Ili, which is an imperial domain.

The ancient walls,* towers, and gates are in tolerable preservation. Their construction resembles that of the walls of Constantinople, with which they are coeval. In most places, they are formed of alternate courses of Roman tiles and large square stones, joined by a cement of great thickness: in some places have been inserted columns and other architectural fragments. Some of the towers have Greek inscriptions. The ruins of mosques, baths and houses, dispersed among the gardens and tobacco-plantations, which occupy a great part of the space within the Greek fortifications, shew that the Turkish Isnik, though now so inconsiderable, was once a place of importance; but it never was so large as the Grecian Nicæa, and seems to have been almost entirely constructed of the remains of that city: the walls of the ruined mosques and baths are full of fragments of Greek temples and churches, and columns of marble and granite adorn the modern structures. Not far from the north gate, Mr. Kinneir noticed the name of Theodore Lascaris in Greek characters on the top of a tower, the letters formed of variously coloured bricks inserted in the wall. There is a church, described as a small, very old building, ornamented with a mosaic pavement of different-coloured marbles, a beautiful sarcophagus of transparent white marble, three figures in mosaic in the wall, under which are Greek inscriptions, and some small pieces of gilded glass, common in many Greek and Armenian churches. What is shewn as the palace of Theodore, is situated on an eminence about 300 yards from the lake, and has the appearance

* Mr. Kinneir states, that they are about twenty-five feet in height, nine in breadth at the top, and about four miles in circumference.

of an amphitheatre, rather than a palace. A small part of the wall, and nearly the whole of the foundation of this stupendous mass of masonry, have acquired the firmness and consistency of a rock, presenting a remarkable specimen of the solidity of the Roman buildings. Mr. Kinneir counted twelve subterraneous apartments, built in a circle, each vault having a gradual declination to the middle of the edifice, and connected with each other by narrow apertures of about two feet and a half in diameter. No cement appeared to have been used in their construction, the weight of the stones, which are from ten to fourteen feet in length, rendering this unnecessary. The greater part of the vaults were choked up with rubbish, but, by the aid of a torch, this traveller entered three of them, and, in the most remote, discovered the bones of a human being, who probably perished in these loathsome dungeons. He supposes them to have been intended for the reception of wild beasts: they are now filled with nitre, of which the Turks make gunpowder. In the walls which divide the vineyards, are seen numerous fragments of architraves, columns, and capitals. Close to the gate of Syria is an old aqueduct, which still supplies the town with water from the mountains. Both this gate and that of Constantinople exhibit ancient inscriptions and basreliefs, which have been purposely mutilated and defaced: the inner port of the latter is decorated with two colossal heads of Medusa, and the lentil of the outer port rests on two beautiful columns of verd-antique.

Kizderwent (the Pass of the Girls), a village five hours (twenty miles) from Isnik, is inhabited solely by Greeks. It is situated in a retired valley near the source of the Draco, surrounded with mulberry-plan-

tations, and is one of the numerous villages that supply Broussa with the excellent silk for which it is noted. Vineyards on the slopes of the hills around, furnish also a tolerable wine. It is reckoned nine hours (about thirty-two miles) to Ghebse, crossing the Gulf of Nicomedia, at the ferry of the Dil (Tongue). Ghebse is a Turkish town on the site of the ancient Dacibyza, being still called by the Greeks, Givyza (Κίζυζα). The only remarkable object it contains, is a fine mosque of white marble, in the midst of a grove of large cypresses, which, with some good baths, was built by Mustafa Pasha, Grand Vizier to Selim I. From Ghebse to Kartal, five hours, the road winds along the side of the Gulf. From Kartal, it is four hours along the borders of the Sea of Marmora, to Iskudar, or Skutari, which, with a population of 30,000 inhabitants, would be considered as a large and fine city, were it not opposite to Constantinople.

NICOMEDIA.

At the head of the Gulf which is crossed by persons going to Constantinople at the ferry of the Dil, is the city of Ismid, the ancient Nicomedia, finely situated on the side of a hill rising from the Gulf, where it expands into a sort of bay. It is built principally of wood, in the manner of Constantinople, and contains about 700 families, among whom there are 150 Greeks and 50 Jews.* It is governed by a pasha of two tails,

* In Pococke's time, there were about 200 Armenian families, with their archbishop, who had a monastery five or six miles to the N.E.; they had one church in the city. The Greeks also, (consisting of about 100 families,) had their archbishop, and a church out of the town, dedicated to St. Pantaleon. The only

and is a place of considerable traffic. The country around is very beautiful. Nicomedia is said to have been originally called Olbia, from its founder. It was afterwards rebuilt by Nicomedes I., king of Bithynia, who made it his capital. When that kingdom sank into a Roman province, it became the usual residence of the proconsul. In the reign of Diocletian, it was raised to the dignity of the metropolis of the Roman empire; an honour which it maintained till the building of Constantinople. The wealth of the East was employed in its embellishment. "By the taste of the monarch," says Gibbon, "and at the expense of the people, Nicomedia acquired, in the space of a few years, a degree of magnificence which might appear to have required the labour of ages, and became inferior only to Rome, Alexandria, and Antioch in extent or populousness." Pliny mentions an aqueduct, an amphitheatre, and a temple; but of these no vestiges remain. "An old church," says Capt. Kinneir, "is all that is left of the ancient Nicomedia."

The ancient Chalcedon, famous in ecclesiastical history, has shared the same fate, being in like manner absorbed in the modern capital. The promontory on which it stood, is a very fine situation, and would still be esteemed such, remarks Pococke, "if Constantinople was not so near it." There are, he says, "no remains of this ancient city, all being destroyed, and the ground improved with gardens and vineyards. The Greeks have a small church here, which carries no great face of antiquity; and yet, they pretend to say that the council of Chalcedon was held in it. The

antiquities he saw, were remains of an ancient fortress on the highest hill.

church is in a low situation near the sea." Mr. Kinneir says: "Nothing remains of the ancient city, but some decayed walls and a subterraneous passage."

The kingdom of Bithynia, when bequeathed by Nicomedes IV. to the Roman people, extended from the foot of Mount Olympus to the shores of the Euxine, and from the Bosphorus to the river Parthenius and the frontiers of Galatia. Bithynia was taken possession of by Mithridates; re-conquered by Lucullus and Cotta; again seized upon by Pharnaces, king of Pontus; and, after his overthrow, was thenceforth governed by a Roman prætor. Under Valentinian, it was divided into two provinces, of which Nicæa and Nicomedia were the capitals. This continued till the greater part of Asia Minor became subject to the Seljukian princes. Bithynia was recovered from them in the twelfth century, but was finally lost to the Greek empire in the reign of Andronicus the younger. It is now included in the great province of Anatolia. Capt. Kinneir describes it generally as a beautiful and romantic country, intersected with lofty mountains and fertile valleys, rich in fruits and wine, and abounding in forests and fine trees.

Two other routes taken by the same enterprising Traveller, will complete our survey of this interesting part of the empire; viz. from Constantinople to Angora and Ooscat, and from Constantinople to Kastamouni; which will comprise the country lying between the Sangarius and the Halys. The pashalics of Siwas, Tarabozan, and Merash, which lie to the east of the latter river, and are but little known, will, together with those of Erzeroom, Mosul, Orfa, Bagdadt, Diarbekir, and Koordistan, more properly fall under another division, comprehending the great basin of the Euphrates and the Tigris.

ANGORA.

THE route from Constantinople to Angora, which we are now to follow, is by way of Nice and Eski-shehr.* The first place of any note, after leaving the latter town, is Yerma, the ancient Germa. It lies, indeed, out of the direct route, but was visited by Capt. Kinneir in search of antiquities. Germa was a Roman colony, and esteemed a place of peculiar sanctity. Hither, we are informed, the Emperor Justinian came on a pilgrimage, in consequence of a vow, to visit the shrine of St. Michael. "The principal ruin is a square edifice built of stone, (most probably a church,) about fifty paces in length at each face, consisting of a number of arched vaults, still about twenty feet deep, and used as receptacles for corn, straw, and fuel. The arches are semicircular, and composed, as well as the gate and belfry, which are entire, of freestone from the adjoining hills. Traces of many other buildings are discernible: the garden walls are filled with broken shafts and capitals of pillars; and the substructions of a bath surround a mineral spring in one of the gardens. Such fountains have ever been abundant in this part of the province,† which deservedly received

* From Syed Guz (Seid-el-Ghazi) to the village Kymak, in a vast, desolate plain, distance about 27 miles. From Kymak to Sevri-hissar, 23 miles E. — still the same wild, solitary plain. This is a casaban, containing 1,500 Turks and 400 Christians, with an old Armenian church, a castle, and a few scattered fragments of ancient marbles: it is governed by an hereditary chieftain. From Sevri-hissar to Yerma, 26 miles, generally S.E.

† Mr. Kinneir passed numberless springs, and in particular, a village named *Hamman Aida*, beautifully situated in a valley, and embosomed in trees, which is celebrated for its mineral waters, and is supposed to be the ancient *Therma*.

the name of (Phrygia) Salutaris from the ancients. It was contiguous to Galatia; and the cities of Pessinus and Gordium, which stood on the banks of the Sangarius, were in the vicinity of Germa Colonia." The town stands in a fine plain, watered by a deep and rapid river, flowing eastward through the ruins and gardens of Yerma.

The whole surface of the country in this direction is overspread with the vestiges of dilapidated towns and villages. The inhabitants of Yerma stated, that the wandering Turcoman hordes, who pasture their flocks on the rich plains of the Sangar or Sakaria, not only deprecate the idea of residing in villages themselves, but will not suffer others to settle within the range of their jurisdiction. Capt. Kinneir had an opportunity of witnessing the wheat and barley harvest. The corn, after being reaped, is collected into a spot levelled for the purpose, where it is immediately thrashed by means of an indefinite number of horses or cattle, placed abreast, and driven in a circle; and advantage is taken of the first windy day to separate it from the chaff. This process concluded, the straw is chopped by a sort of cylinder stuck round with sharp-pointed flints, and drawn by two oxen. The whole is then put into sacks and baskets, and carried into the village. The other implements of husbandry correspond to the rudeness of this process. The plough is frequently not even shod with iron, and is in general drawn by four oxen. The harrow is merely a large bunch of thorns bound together, with a beam or stone laid across to increase the pressure. No care whatever is taken to improve the land; nor is there any rational inducement to attempt it, since the husbandman is certain to be taxed or plundered in exact proportion to the yearly produce of his farm. The Greeks,

here called *Uroomi* by their Turkish lords, constitute in this part a considerable portion of the peasantry; and, adds Capt. Kinneir, "are not, in my opinion, the fallen and dastardly race they are usually represented to be."

From Yerma, it is a distance of about 100 miles to Angora. At the fourteenth mile, Capt. Kinneir came suddenly upon the river Sakaria, where it is not more than thirty feet wide, but deep and rapid: he crossed it by a wooden bridge. Pococke crossed it on a float, about twelve miles E.N.E of Sevri-hissar. This river is the boundary of Great Phrygia and Galatia, so named from a colony of the Gauls, who first established themselves along the coast of the Euxine, and subsequently, in consequence of a dispute with Attalus I. King of Pergamus, retired towards the banks of the Halys. Siding with Antiochus the Great against the Romans, the Galatians were defeated by Manlius in the defiles of Mount Olympus; and the Roman general advancing into their country, laid siege to Ancyra (Angora). This city afterwards assumed the name of Sebaste in honour of Augustus, who, when Galatia was reduced to a Roman province, made Ancyra the capital, adorning it with many stately edifices. The inhabitants, grateful for his favours, are said to have paid him divine honours, and to have erected a temple to his memory; an honour which they afterwards awarded to several of his successors. When the Emperor Julian passed into the East, the priests of Ancyra came to meet him with their idols. Here, it is supposed, St. Paul preached to the Galatians; and when the Christian religion had spread itself over the Roman world, it was advanced to the dignity of an apostolic see. In the reign of Heraclius, the city was taken by the generals of Chosroes Purviz, and after-

wards by the renowned Haroun al Raschid. In 1102, it was besieged and taken by the Count of Thoulouse, but recovered by Sultan Amurath I., A.D. 1359.

The modern town of Angora (pronounced Engouri) is situated on several small hills encircled by a range of mountains on the N. and E. The castle occupies the summit of a high rock, perpendicular on three sides, and sloping towards the south. As a fortress, it is incapable of defence, not only as being in a most dilapidated and ruinous condition, but it is commanded by an adjoining mountain. The city walls are in the same mouldering state. The houses are built chiefly of brick and wood, in general two stories high, with pent-roofs and projecting verandahs. The population does not exceed 20,000 souls,* of which one-third are said to be Armenians of the Catholic persuasion. The trade, which has declined of late years, is almost entirely in their hands; they import cloth and colonial produce from Smyrna, and make their returns in the fine camlet of different colours manufactured from the hair of the goat peculiar to this province, which in fineness resembles silk.† Angora is also famous for its fruits; in particular, for a delicious pear, cultivated in the gardens of a plain to the N.W. of the city. A lofty range of mountains, seen at a distance to the N.W., (another of the several different chains to which was given the name of Olympus,) formed the ancient boundary between Galatia and Bithynia.

* In Pococke's time, there were computed to be 100,000 souls, including 10,000 Christians, chiefly Armenians, and forty poor families of Jews.

† "The natives," says Capt. Kinneir, "attribute this quality to the soil; and there can be no doubt that the hair loses its fineness whenever the animal is removed to a distance." It is said to be found only within the bounds of Wulli-khan on the west, and the Halys on the east.

The modern walls and gates of the city are constructed chiefly of ancient marbles. The Smyrna gate is built, to all appearance, from the shattered fragments of a portico or temple: pieces of sculpture and broken columns are wedged in the walls, and the arch rests upon two blocks of marble about eight feet in length, which appear to have composed part of an architrave. Not far from this gate is a small eminence, on which, Capt. Kinneir was informed by the consul, that a temple formerly stood. Its demolition has, therefore, probably been recent. The ground all around is strewed with shafts, capitals, and fragments of entablatures. The shapeless ruins of a large edifice, supposed to be the amphitheatre, are scattered over the brow of a rising ground. The form appears to have been elliptical. The fragment of the wall that remains, is about thirty feet in height, composed of stone and layers of brick. The external coating of the building continued to be daily removed by the natives, to build their houses. The area has been converted into a Turkish burying-ground. The most curious relic of antiquity is found on the summit of a small hill, near the mosque of Hajji Biram. It consists of a vestibule, a large oblong hall, and a small apartment behind, built entirely of white marble. On the right and left of the wall of the vestibule as you enter, is an inscription recording the principal actions in the life of Augustus Cæsar;* but part of it has been intentionally effaced. The gate leading from the vestibule into the saloon, is a masterly piece of workmanship, and in astonishing preservation: it is about twenty-five high by nine in breadth. The supporters of the

* Said to be copied from the brazen tablets placed before the mausoleum of Augustus at Rome.

lintel are beautifully decorated, as well as the moulding and entablature. The saloon is twenty-nine paces long by twelve in breadth. The roof has fallen, but the walls, which exhibit the remains of a beautiful cornice, are supposed to be still about forty-five feet in height: they are three feet three inches in thickness. On each side are three windows, with semi-circular tops, which have before them "a grate of marble." Of the columns which probably supported the roof, no vestige remains. This interesting monument of antiquity is generally believed to have been the temple erected in honour of Augustus; but Capt. Kinneir thought it intended rather as a *basilica*, or public hall, the recess at the further end being for the tribune. The whole is about ninety feet long by fifty. The castle is modern, but some of the towers are ancient. On the top of the rock are marble statues of two lions, one as large as life, and the other colossal, tolerably well finished. An adjoining mosque abounds with the most beautiful columns and some fine bas-reliefs: the verandah is supported by six columns with Ionic and Tuscan capitals. Some great building has, probably, occupied the site. Towards the N.W. corner of the city, there is a marble column still erect, crowned with a singular capital "rather in a Gothic taste," which Pococke supposes to have been erected in honour of the emperor Julian when he passed through Ancyra from Parthia, there being an inscription to his honour on the castle walls. The pedestal is raised on a stone work about ten feet from the ground: the shaft is about four feet in diameter, composed of fifteen stones, each two feet deep, and is "fluted horizontally." In the plain is an Armenian monastery, the residence of the archbishop: it is said to be richly endowed. The burying-ground attached

to it, as well as the Jews' cemetery near the Smyrna gate, is full of ancient remains.* Angora is in latitude 39° 31′ N., longitude 32° 41′ 42″ E.

The pashalic of Angora is about a hundred miles in length, and sixty in breadth. It is rich in fruits and pasturage, although, compared with the neighbouring province of Changra (or Kiangari), it produces but a very small quantity of corn. Bread is consequently both scarce and dear, as well as every other necessary, the exclusive monopoly being in the hands of the Pasha. The prosperity both of the town and the pashalic, was, at the time of Capt. Kinneir's visit, fast declining; and the peasants were throwing themselves in crowds on the protection of Chapwan Oglu. The territory to the S.E. nearly as far as Konieh and Kirshehr, is overrun with Turcoman hordes, who pay no tribute to the Porte, but are said to be subject to a chief residing at Bey Pasha, a village between Angora and Ooscat: he was called Mahommed Beg, and was brother-in-law to Chapwan Oglu.

Ooscat, or Yuzgat, then the residence of this extraordinary man, by whom it had been almost entirely rebuilt, is thirty-six hours S.E. of Angora,

* Pococke says: "Two thirds of the Armenians are of the Roman communion, and have four churches; the others have three. In rebuilding one of their churches not long ago, they found the bodies of seven children uncorrupted. I saw the head and hand of one of them: they were like the bodies at Bremen and at Venzoni in Friuli, but rather more fair and entire. They suppose that these are of the twelve children who were martyred when St. Clemens Ancyranus suffered." The convent belonged to the Armenian church; the archbishop not being of the Roman communion. The Greeks had also an archbishop here, who was one of the twelve great metropolitans under the patriarch of Constantinople, being the fourth in rank, with the title of primate (or exarch) of all Galatia; but he had no bishop under him.

eighteen from Changery, and thirty from Tokat. It is situated in a hollow, surrounded on all sides by naked and barren hills. The population in 1814, was computed to be 16,000; the greater proportion Turks, the remainder Greeks, Armenians, and Jews. The houses, though small, are neatly constructed, of brick and wood, painted in the manner of those of Constantinople. The palace occupies a large space in the centre of the town, and a handsome mosque of hewn stone has been erected in imitation of St. Sophia. The only defence of the town consists of a slight wall, built of sun-dried brick and mud. Capt. Kinneir gives the latitude 39° 42′ N.

"Chapwan Oglu," says Capt. Kinneir, "at the period I visited his capital, was the most powerful chief in Asia Minor, and in every respect independent of the Grand Signior, who, jealous of his authority, had in vain endeavoured to crush him. He was descended from a Turcoman family; and his grandfather, father, and elder brothers, had successively been governors of the territory around Ooscat. Being a person of great talents and enlightened understanding, all his schemes and enterprises were attended with success; and in the course of a few years, he established his independence, and greatly increased his territories, which he improved by encouraging agriculture, and carefully avoiding those oppressive measures which have scattered desolation and ruin throughout the Asiatic provinces of Turkey. He became respected by his enemies, and adored by his followers, who, aware of the comparative security and happiness which they enjoyed under his rule, were always prepared to defend his interests to the last extremity. The dominions of this prince, at the time I mention, extended, on the west, as far as the Halys, and even

beyond that river, as they included the town and rich district of Changery (the ancient Gangra); on the N.E. they embraced the districts of Tasia, Zeli, and the large and wealthy city of Tocat. To the east, they were bounded by the pashalics of Malatia, Cesarea, and the river Sehaun; and to the south, by the Mediterranean, including in this quarter the towns of Akserai, Erekli, Tarsus, and Selefkeh. His revenue, which was almost entirely derived from a tax on the grain produced on his estates, amounted, on an average, to 90,000 purses a-year; 20,000 of which, it is said, were set aside to bribe the ministers of the Sultan. His wealth in jewels was generally believed to be immense; and it is said that he could muster, in the course of a month or six weeks, an army of forty thousand men. He lived in great splendour; his haram was filled with the most beautiful Georgian slaves, and food for three hundred people was daily prepared in his kitchen. I was received by him with politeness and dignity, in a magnificent apartment, surrounded with sofas made of crimson velvet, fringed with gold, and opening into a garden of orange-trees, ornamented with a marble basin and jet d'eau. His countenance was benevolent, and his beard as white as snow. He made me sit close to him, and asked a number of questions respecting Bonaparte, of whom he appeared to be a great admirer. He afterwards demanded where I was going, and what I wanted in that part of the country? I told him, I was travelling to amuse myself; and that I intended to visit Cesarea and Tarsus. He replied that, as the road was in many places, infested by brigands, he would give me a guard and letters to the governors of the different districts through which I should pass; and on taking leave of him,

he enjoined his physician to see that all my wants were supplied during my stay at Ooscat.

"In my rambles one morning through the streets, I met the prince's youngest son going a hunting, accompanied by about twenty horsemen. He was a remarkably handsome youth, about sixteen years of age, richly dressed, and mounted on a white courser, magnificently caparisoned with housings of crimson velvet, embossed with gold. His lance was borne by a page; and in the right hand he held a hawk, being followed by several couples of greyhounds. In the evening, Chapwan Oglu himself took a drive in his state coach, a massy machine, similar to the most superb of those I saw at Buckharest, and drawn by six pyebald horses, taken, as he told me, by his eldest son, the Pasha of Aleppo, from the Russians. This prince, in addition to the person with whom I resided, had in his employ a French physician, who prejudiced him in favour of his countrymen, and who, no doubt, had his correspondents in France. The French, indeed, have their emissaries all over Asia Minor, as well as Syria, either in the capacity of consuls, physicians, or merchants, who correspond with their ambassador at the Porte, while the English remain in perfect ignorance of every occurrence."

The death of Chapwan Oglu in 1814, was eagerly improved by the Porte as an occasion for putting in execution its perfidious and vindictive policy. After extorting from his family 12,000 purses, or six millions of piastres, the Sultan caused most of his partisans and favourites to be put to death, and divided his territories among those who had contributed to the destruction of his children.

Tokat (supposed to be the ancient *Comana Pontica*) is in the pashalic of Siwas, situated in a deep valley

on the banks of the Jekil-ermak, the ancient Iris. It is the centre of a very extensive inland trade to and from all parts of Asia Minor. Here are manufactories of blue morocco, silk stuffs, and copper vessels of all kinds. The population is estimated by Capt. Kinneir at 60,000: other authorities make it 40,000. The majority are Turks, but there is a considerable number of Armenians, who have seven churches, and a few Greeks, who have one church. The streets are well paved. The town is governed by a waiwode. It is eighteen hours N.W. of Siwas, and the same distance S.E. of Amasia: lat. 39° 55′ N., long. 36° 30′ E.*

Amasia, the birth-place of Strabo, and the ancient residence of the Cappadocian monarchs, is situated on both banks of the Iris, in a narrow valley, surrounded by mountains, and can be approached only by two narrow passes. An ancient castle stands on one of the summits, and in the rock are some remarkable excavations, supposed to be the tombs of the kings of Pontus. The population of this romantic city is said to amount to 35,000 souls, chiefly Christians. It is the chief place in a sanjiakat of the same name, governed by a waiwode, and, as well as Tokat, belongs to a sultana. The women are said to be some of the most beautiful in Asia Minor. A great quantity of excellent silk is produced here, and the vicinity yields abundance of fruit. It stands in lat. 40° 20′ N., long. 36° 12′ E.; is eighteen hours (two stages) N.W. of Tokat, and 136 hours from Nicomedia.†

* At this town, the admirable Henry Martyn died on his way to Constantinople, Oct. 6, 1812, in the thirty-second year of his age.

† The route from Amasia to Ismid is thus given by Capt. Kinneir:—To Marsawan, nine hours. To Osmanjik, fourteen hours. To Hajji Hamga, nine hours. To Tosia (Dacia), nine hours.

CONSTANTINOPLE TO KASTAMOUNI.

THE northern part of the country lying between the Sangarius and the Halys, was the ancient Paphlagonia, having the Euxine on the north, and Galatia as its southern boundary. This province was conquered by Mithridates III., and added to the kingdom of Pontus, but was afterwards annexed by Pompey to Bithynia. It is now comprised within the sanjiakats of Boli and Kastamouni, so named from the chief cities.

Boli is the ancient Hadrianopolis. It lies on the main road from Nicomedia to Amasia, as given above. Capt. Kinneir reached it by way of Terekli, (a corruption of Heraclea,) the great road being impassable through the rains. The modern town of Boli is a poor place, consisting of about 1000 houses, chiefly inhabited by Turks: there are a few Armenians, but no Greeks, although the adjacent villages are filled with them. It is the residence of a pasha of two tails. The plain, at the extremity of which it stands, is rich and fertile; and yet Capt. Kinneir found the greatest difficulty in procuring a small quantity of bad bread. About four miles S.E. of the town, at a village called Valajah, are some mineral baths, to which the Turks resort in great numbers. There is nothing else remarkable in the neighbourhood.

At Humanli, a ruined town on the banks of the Bainder-su (the ancient Parthenius), distant twenty hours, or about sixty miles from Boli, Capt. Kinneir

To Coj-Hissar, eight hours. To Karjouran, eight hours. To Humamli, thirteen hours. To Geridch, ten hours. To Boli, thirteen hours. To Dustche, eleven hours. To Hendik, twelve hours. To Sabanje, twelve hours. To Ismid, eight hours. None of these places are of any consideration, except Boli and Tosia.

quitted the great road, and proceeded in a north-easterly direction to Hajji Abbasse, a village romantically situated among the mountains, about thirty-four miles distant. Both before reaching this town and beyond it, he observed some very curious excavations in the face of a range of hills. The most remarkable of these is an insulated rock, which appears to have fallen from the adjoining mountain, and which has been completely excavated into a circular chamber: it is entered by three square doors of the shape and size of those in the smaller caves at Carly, between Bombay and Poona. At ten miles from this place, he crossed the Ashar-su, a river somewhat less in volume than the Parthenius, but of greater width. Following the course of this river, eastward, Capt. Kinneir reached the post-house of Ashar, distant twelve hours from Hajji Abbasse. Ten hours further is Kastamouni, (called by Capt. Kinneir Costamboul,) the ancient Germanopolis.

This city, the residence of a pasha, contains a population of about 12,000 Turks, 300 Greeks, and a few Armenians. There are thirty mosques with minarets, twenty-five public baths, six khans, and a Greek church. It stands in a hollow, and in the centre of the town rises a lofty perpendicular rock, crowned with a ruined fortress, formerly possessed by the noble house of Comneni. The commerce is but trifling, and they have no manufactures. The neighbourhood resembles that of Pera, bare, dreary, and unfertile, though intersected by numerous water-courses. Capt. Kinneir noticed no antiquities.

THE TROAD.

THERE, yet remains to be noticed that part of the western coast, which lies between the Dardanelles and

the Adramyttian Gulf; the country which formed the ancient kingdom of Priam. The natural beauties of the Troas, its accessibility by sea, but, above all, its celebrity as the scene of the Iliad, have attracted a greater number of travellers to it than any other part of Asia Minor; but they have not agreed in fixing the localities of the places celebrated by Homer, and "the Trojan question" still continues to occupy the pens of the learned. Into this controversy, it would be foreign from the design of the "Modern Traveller" to enter. There appears to be little doubt, that erroneous maps, together with the modern changes which have been made in the line of coast by the formation of new land, have been the true cause of the scepticism which has existed on the subject of Homer's topography; but the same circumstances render it next to impossible to arrange the details with any certainty. The supposed changes, which are rendered probable by the new alluvial formations on other parts of the coast, are indeed so considerable as to have affected the whole face of this tract of country. The bay into which the Scamander is thought to have issued, has entirely disappeared; and, instead of two promontories, with a beach between them, there is now only one low point of land, which has been formed between the two ancient capes, by the soil brought down by the river. Near this sandy neck of land, on which stand the Turkish fort and village of Koum-kalé (Sand Castle), is the present mouth of the river; although in the time of Strabo, it was considerably to the east, being only twenty stadia from New Ilium. "During the ages that have elapsed since the Trojan war, the eastern side of the plain has been gradually rising" (in consequence of the deposite of the waters); "the course of the Mendere has been gradually receding,

and the western side has become more and more marshy; until at length, the river of Bunarbashi, instead of uniting with the Mendere about the middle of the plain, as in the time of the Trojan war, is now forced to find its way through the marshes on the western side, and from those marshes into the Mendere, by two exits not far from Koum-kale, or towards the ancient Sigæum. Its waters in the plain have been still further diminished by a canal, which carries off a large portion of them into another stream, which joins, not the Hellespont, but the Egean, at a part of the coast not less than seven miles from the ancient mouth of the Scamander. Its effect has been, to cut off, in summer, all communication between the Bunarbashi springs and the marshy ground on the western side of the plain; so that it is only in rainy seasons that the old bed of the river, which is still very traceable, is now filled with water."* Moreover, whereas in the time of Strabo and Pliny, New Ilium was only twelve stadia, or 1500 Roman paces, from the nearest shore, the existing vestiges of the town, reaching to the village of Koum-kiui, are now three miles from the shore, or more than double the original distance.

Leaving these conjectures, we proceed to notice very briefly the leading features of this interesting tract, as described by Dr. E. D. Clarke. Immediately after leaving Koum-kale, that Traveller, crossing the Mender by a wooden bridge, entered on an immense plain of rich soil; and proceeding eastward, round a sort of bay, arrived at "the sepulchre of Ajax," a

* Leake's Journal, p. 292. See Chandler's Travels, vol. i., Clarke's Travels, part ii. vol. 3, 8vo. ch. 6, and the travels of Pococke, Choiseul Gouffier, Le Chevalier, Morritt, Hawkins, Gell, &c.

tumulus standing on the Rhœtean promontory, surmounted by " a shrine," which is concealed only by a slight covering of earth, and appears to date from the age of the Romans. Through this plain flows the Ghiumbrek-su, the ancient Thymbrius; and near a village on its banks, called Halil-Elly, are found the supposed remains of a temple dedicated to the Thymbrean Apollo. The ruins, however, seem to be those of ten temples rather than of one, the ground being covered to a great extent with fragments of marble and granite columns, and capitals of the Doric, Ionic, and Corinthian orders. Fording the Thymbrius, Dr. Clarke then ascended a ridge of hills, where he found the remains of a very ancient paved way, and came to the village of Tchiblak. Here he noticed considerable ruins. Near this village, on the summit of a hill called Beyan Mezaley, in the midst of a beautiful grove of oaks, going towards the village of Kalifat, he found ruins of a Doric temple of white marble. This he supposes to have been the site of *Pagus Iliensium*, whose inhabitants believed their village to stand on the site of ancient Troy. An inscription found here, records the consecration of a stoa to Claudius Cæsar, and to Minerva of Ilium. In the plain below, is a high conical tumulus of very remarkable size; and by the southern side of its base is a long natural mound, which extends across the middle of the plain towards the village of Kalifat, reaching nearly to a small and almost stagnant river, called Kalifat-osmak, or Kalifat water. Upon the surface of the tomb were found fragments of Grecian terra-cotta vases. These Dr. Clarke supposes to be the tomb of Ilus and " the mound of the plain," and the river the ancient Simois. On the southern banks of this stream were found remains of Doric columns of the finest marble, and some shafts

of granite; denoting, apparently, the site of an ancient temple. Near where the Kalifat-osmak joins the Mender, is the Greek village of Kalifat, where also were found scattered remains; and the peasants brought several copper medals of Ilium, struck in the time of the Roman emperors, which had been found at *Palaio* Kalifat, a short distance in the plain towards the east. This place is supposed to be the site of New Ilium. Remains of an ancient citadel occupy an elevated spot of ground, surrounded on all sides with a level plain, watered by what Dr. Clarke concludes to be the Simois. Enormous blocks of marble and a quantity of broken pottery, are all that remain within the ancient foundations. The grandeur of the surrounding mountain scenery is represented as indescribable.

On the *other* side of the Mender, at a considerable distance to the south-east, are the heights of Bounarbashi, which have been fixed upon by Le Chevalier and others as the site of ancient Troy. It has evidently been an ancient site; and immense *tumuli* are found in this part, which have received, somewhat gratuitously, the names of the tombs of Hector, Priam, and Paris. Near the village of Bounarbashi (Spring-head), where an aga resides, are some warm springs, called by the Turks *Kirk Geuse (Forty Springs)*, which have been supposed to be the source of the Scamander. This, Dr. Clarke has disproved: the source of that river is in Mount Gargarus, now called Kasdaghy, the highest of all the Idæan chain. From the snowy summit of this mountain, which Dr. Clarke attained with the utmost peril, a magnificent prospect was obtained of the whole Troad, all Propontis and the Hellespont, with the opposite shores, almost all Mysia and Bithynia, and parts

of Lydia and Ionia. The Scamander bursts at once, a mighty cataract, from a dark chasm in a perpendicular rock of micaceous schistus, about three hours above the wretched village of Evgillar, amid scenery of the grandest description conceivable. In the ascent, Dr. Clarke passed several ancient Greek chapels, in two of which were found paintings of the Virgin, with other ruins, the traces of the ascetics who, in the fourth century, were led by the dark spirit of superstition to inhabit these untrodden solitudes.

The source of the Scamander is about forty miles up the country from Bounarbashi. At four hours (twelve miles) is the town of Ené, situated upon a river which falls into the Mender. In the approach to this town is a stupendous tumulus, called *Ené Tépe* (Eneas's tomb). Two hours and a half further through the beautiful plain of Beyramitch, conducted the travellers to Turkmanle. From this place, there is a road to the ancient Assos, now called Beyram, on the Adramyttian Gulf, where are extensive ruins. Half an hour from Turkmanle is another Bounarbashi, deriving its name from three remarkable warm springs, which gush with violence from artificial apertures into a marble reservoir constructed of ancient materials: the waters take their course into the plain, and fall into the Meander. An hour further is Beyramitch, the modern capital of the district; "a large place filled with shops," belonging to the Pasha of the Dardanelles. At two hours' distance towards Gargarus, is a conical hill, called *Kushunlu Tepe*, the foot of which is washed by the Mender, and the sides and summit of which are covered with the most remarkable remains. Here, Dr. Clarke imagines, were the temple and altars of Idæan Jove. From the remains of what appear to have been two

Doric temples and a bath, about half-way up the side of the mountain, a spacious winding road, sixteen yards in breadth, conducts to the summit of Kushunlu, where, in a grove of venerable oaks, is found a small oblong area, six yards in length and two in breadth, enclosed by immense stones, ranged like what are called Druidical circles. The view from this singular spot is very grand. Dr. Clarke was told that the Pasha of the Dardanelles had built a mosque, the tomb of a dervish, a bridge of three arches, and all the new works at Beyramitch, with marbles and other materials obtained from this place.

Chemale, distant three hours from Ené, in the way to Alexandria Troas, is represented by Dr. Clarke as "full of antiquities." Upon a hill over the latter city was found, fallen from its pedestal, and concealed among trees, "the largest granite pillar in the world, except the famous column of Alexandria in Egypt, which it much resembles." The shaft, of one entire stone, is thirty-seven feet eight inches long, and the diameter five feet three inches. "We have, therefore," remarks Dr. Clarke, "the instances of two cities, both built by generals of Alexander the Great, in consequence of his orders; each city having a pillar of this kind upon an eminence outside of its walls."

Alexandria Troas was one of eighteen cities which bore the name of the Macedonian conqueror. It was begun by Antigonus, and from him called Antigonia; but Lysimachus changed the appellation in honour of the deceased king. Under Augustus, it was made a Roman colony, and rose in consideration and importance. The Christian religion was early planted here,* but the churches have been so long

* Acts xx. 5, 6.

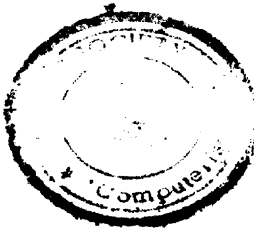
demolished, that no certain traces of them remain. The remains of Troas have long served as a quarry to the Turks. The desolation of the place was begun, and probably completed, before the extinction of the Greek empire. Many houses and public structures at Constantinople have since been raised with its materials; and the magazine is not yet exhausted. The first object, in the approach from Chemale, is the aqueduct of Herodes Atticus, formed of enormous masses of hewn stone. The walls of the city, originally several miles in circumference, exhibit the same colossal masonry. Part of a magnificent gate on the eastern side yet remains. But the most conspicuous edifice is what is vulgarly termed by mariners the *Palace of Prium*, owing to an erroneous notion prevalent in the writings of early travellers, that Alexandria Troas was the Troy of Homer. This building may be seen from a considerable distance at sea. It consists of three open massive arches, towering amid a vast heap of huge materials. The piers have capitals and mouldings of white marble; and the whole fabric appears to have been coated over either with marble or plates of metal. Pococke and Chandler suppose it to have been the *gymnasium*: Le Chevalier and Clarke are of opinion, that it was intended for baths. There is a theatre, 252 feet in diameter, commanding a noble view of the sea and of the island of Tenedos: it is, as usual, excavated in the hill. Near it are vestiges of an odeum, a souterrain, the vaulted basement of a large temple, and, in a hollow overgrown with trees, are traces of a stadium; with other obscure ruins, and broken *soroi*, the usual monuments of the Greek and Roman cities.

But there is no end to describing the wonders of

art and the scenic beauties which once rendered this country the richest, the most populous, and the fairest portion of the globe, — the favourite abode alike of its Eastern and Western conquerors, and the chosen residence of their fabled gods. This Eden is now a wilderness — a vast necropolis. The scattered hordes which rove over its most beautiful regions, are, for the most part, tenants of a desert, while the oppressed and degraded population of the towns, may be said to dwell amid the tombs. Except in Egypt, no part of the world exhibits in such striking contrast, the wide extremes of ancient power, grandeur, and genius in their loftiest achievements, and human nature in the most pitiable state of deterioration and littleness. And perhaps there is no part of the Turkish empire, in which the destructive effects of that hideous and baleful despotism are more unequivocally conspicuous. But the Porte, by its impolitic jealousy, is undermining its own security, and preparing its own downfal. Its commerce, its population, its resources, its political energies, are rapidly diminishing. Let the Greeks but succeed in Europe, and their example will not be lost.

END OF ASIA MINOR.

J. MOYES, GREVILLE STREET, LONDON.



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